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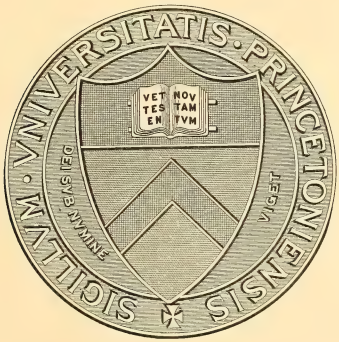
PRINCETON
SESQUICENTENNIAL CELEBRATION
1746–1896

MEMORIAL BOOK

OF

THE SESQUICENTENNIAL CELEBRATION OF THE FOUNDING OF THE COLLEGE OF NEW JERSEY AND OF THE CEREMONIES INAUGURATING

PRINCETON UNIVERSITY



PUBLISHED FOR
THE TRUSTEES OF PRINCETON UNIVERSITY
CHARLES SCRIBNER'S SONS
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1898.

PREFACE

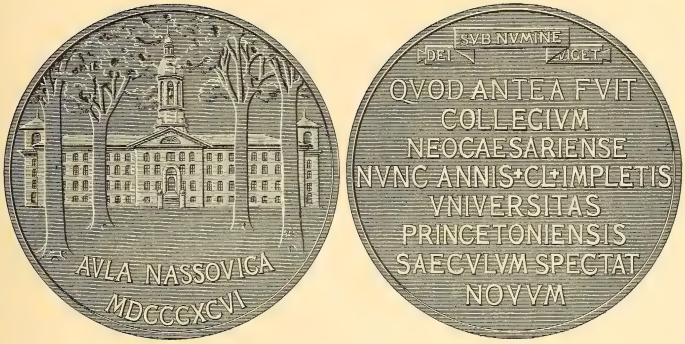
THIS book is issued to save in some permanent form the record and memories of the Princeton Sesquicentennial Celebration. It contains a full account of the celebration, written by Professor Harper, copies of the letters and telegrams of formal congratulation, and a historical sketch prepared by Professor De Witt. The entire volume has been in the editorial charge of Professor West. In the printing and illustration of the book we have been greatly helped throughout by the careful supervision and good judgment of Mr. Charles Scribner and Mr. Arthur H. Scribner, alumni of the university.

By reason of their rich coloring and ornamentation, many of the congratulatory letters could not be reproduced with exactness in print. However, the letters have been printed in plain black, but with as much general resemblance to their originals as types would secure. To give an example of their artistic beauty, one of the finest, the letter of the University of Bologna, has been reproduced in facsimile on

a reduced scale. The other illustrations are almost entirely views of buildings or scenes connected with the celebration and portraits of the twelve Presidents of Princeton.

The chairman of the Sesquicentennial Celebration, Mr. Charles E. Green, died in Princeton on December 23, 1897. His sudden and unexpected death, after a life of labor and love freely given to Princeton, and his unremitting efforts in behalf of the celebration, make the insertion of his portrait in this book exceptionally appropriate.

To all their guests during those fair October days in 1896, to the many universities and learned societies represented by delegates or parchments of congratulation, to their very generous benefactors on that occasion, and to all the sons and friends of Princeton everywhere, the President, Trustees and Faculty of Princeton University dedicate this memorial book.



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Part First

AN ACCOUNT OF THE SESQUICENTENNIAL CELEBRATION

FROM THE TOWN TO THE UNIVERSITY
1746
1896

GENERAL PREPARATIONS

IT is not generous, so much as it is just, to celebrate the pious memory of founders. They are the fathers of institutional life. They have given us great and goodly cities which we builded not, and houses full of all good things which we filled not, and wells digged which we digged not, vineyards and olive-trees which we planted not. Far more than in lands where the state is directly concerned with higher education, the colleges of America, like many in the mother-country, owe their existence to the wise forethought and devoted liberality of private individuals, who of their own free will, and pursuing no selfish ends, labored for the future. There is thus peculiar fitness in acknowledging frequently, and with all due dignity and splendor, our ever-increasing debt.

It was natural that such thoughts should come to the minds of the trustees and faculty of the College of New Jersey, at the approach of the year 1896. There were few colleges which owed so much to the efforts of early benefactors, or had clung so fondly and so long to the ideals of their original conception. The College of New Jersey had

gained much and suffered somewhat by a proud and stubborn loyalty to herself and by reverence for her makers. She had been often charged with excessive respect for the old ways, and had borne the accusation unashamed, though not unmoved. And she had always changed in due time, if change was best, but never dishonoring her past. It was felt that now she might, without loss of modesty, and indeed by way of bounden duty, commemorate her founders and their noble aims, her sons and their achievements; that she might emphasize and avow those of her long-cherished ideals which had worthily survived; that she might honor herself by entertaining distinguished guests.

But there was also in the minds of trustees and faculty the thought that they too, in a sense, should be founders; that this anniversary would give occasion for throwing off old disabilities and acquiring new power; that the time had come for a great liberalizing of purpose and a great expansion of activity. To this end, they conceived that the celebration which they already saw as a possibility should be not only retrospective and, so to speak, domestic, but stimulating and broadly comprehensive. It should also be, they thought, an earnest of future improvement. It should inaugurate not only an era of better opportunity along many and diverse lines of culture, but a revival of learning and high discipline, a more serious and reasoned application of our own well-tried methods in the pursuit of old and honored ends. The movement, it was hoped, would have depth and intensity, together with whatever extension should be within our means.

These ideas began to take definite shape in the spring of 1894, when the faculty appointed a committee to ascertain the precise date of the founding of the College of New Jersey. On the report of this committee, the faculty determined the date to be the twenty-second of October, 1746,

the day when the first charter was signed. In November, 1894, the board of trustees resolved that there should be a sesquicentennial celebration, and fixed upon October the twenty-second, 1896, as the anniversary day, in accordance with the view of the faculty. The trustees, at this meeting, further resolved to endeavor to collect a memorial endowment fund, and to consider the question of a change of title from "The College of New Jersey" to "Princeton University." To carry these three purposes into effect, three committees were appointed — one on the proposed change of title, another on endowment, and a third on the sesquicentennial celebration. These committees were constituted as follows:

I. Committee on Change of Corporate Title:

Charles E. Green, LL.D., Chairman, Trenton, New Jersey.
President Patton, Princeton.
Thomas N. McCarter, LL.D., Newark, New Jersey.
Henry M. Alexander, LL.D., New York City.
Hon. Edward T. Green, LL.D., Trenton, New Jersey.

II. Committee on Endowment:

Trustees.

James W. Alexander, A.M., Chairman, New York City.
Hon. John A. Stewart, New York City.
Charles E. Green, LL.D., Trenton, New Jersey.
Rev. J. Addison Henry, D.D., Philadelphia, Pennsylvania.
M. Taylor Pyne, LL.B., A.M., Princeton.
Cyrus H. McCormick, A.M., Chicago, Illinois.
John J. McCook, LL.D., New York City.
J. Bayard Henry, A.M., Philadelphia, Pennsylvania.

Faculty.

The President of the College.
The Dean of the Faculty.
Professor John T. Duffield.
Professor William M. Sloane.
Professor Andrew F. West, Secretary.

Alumni.

William B. Hornblower, LL.D., New York City.
Adrian H. Joline, A.M., New York City.
Charles Scribner, A.M., New York City.
C. C. Cuyler, A.M., New York City.
S. B. Huey, A.M., Philadelphia, Pennsylvania.
John D. Davis, A.M., St. Louis, Missouri.
James Laughlin, Jr., A.M., Pittsburg, Pennsylvania.
W. W. Lawrence, A.M., Pittsburg, Pennsylvania.

EXECUTIVE COMMITTEE.

James W. Alexander, A.M., Chairman.
President Patton.
Charles E. Green, LL.D.
M. Taylor Pyne, LL.B., A.M.
Cyrus H. McCormick, A.M.
John J. McCook, LL.D.
Professor William M. Sloane.
Professor Andrew F. West, Secretary.

III. COMMITTEE ON THE SESQUICENTENNIAL CELEBRATION:

Trustees.

Charles E. Green, LL.D., '60, Chairman, Trenton, New Jersey.
President Patton.
Rev. Dr. E. R. Craven, '42, Philadelphia, Pennsylvania.
Hon. John A. Stewart, New York City.
Rev. Dr. William Henry Green, Princeton, New Jersey.

Hon. Thomas N. McCarter, LL.D., '42, Newark, New Jersey.
Rev. S. Bayard Dod, A. M., '57, East Orange, New Jersey.
M. Taylor Pyne, LL.B., A.M., '77, Princeton.
James W. Alexander, A.M., '60, New York City.
Rev. Dr. George B. Stewart, '76, Harrisburg, Pennsylvania.
Cyrus H. McCormick, A.M., '79, Chicago, Illinois.
John J. McCook, LL.D., New York City.
J. Bayard Henry, A.M., '76, Philadelphia, Pennsylvania.

Mr. Edwin C. Osborn, Princeton, New Jersey.

Faculty.

The Dean of the Faculty.
Professor Henry C. Cameron, '47.
Professor Charles W. Shields, '44.
Professor William A. Packard.
Professor Cyrus F. Brackett.
Professor Charles A. Young.
Professor William M. Sloane.
Professor William Libbey, '77.
Professor W. B. Scott, '77.
Professor Allan Marquand, '74.
Professor Andrew F. West, '74, Secretary.
Professor Woodrow Wilson, '79.
Professor W. F. Magie, '79.
Professor H. D. Thompson, '85.

Alumni.

Mr. A. P. Whitehead, '50, New York City.
Hon. John L. Cadwalader, '56, New York City.
Hon. W. L. Dayton, '58, Trenton, New Jersey.
General W. S. Stryker, '58, Trenton, New Jersey.
Mr. R. M. Cadwalader, '60, Philadelphia, Pennsylvania.
Mr. J. Dundas Lippincott, '61, Philadelphia, Pennsylvania.
Hon. John R. Emery, '61, Newark, New Jersey.
Hon. Joseph Cross, '65, Elizabeth, New Jersey.
Hon. J. K. McCammon, '65, Washington, D. C.

Hon. R. Wayne Parker, '67, Newark, New Jersey.
Mr. William Scott, '68, Pittsburg, Pennsylvania.
Mr. Elmer Ewing Green, '70, Trenton, New Jersey.
Mr. James M. Johnston, '70, Washington, D. C.
Hon. Bayard Stockton, '72, Princeton.
Rev. Dr. Henry van Dyke, '73, New York City.
Rev. Dr. Howard Duffield, '73, New York City.
Rev. Dr. S. J. McPherson, '74, Chicago, Illinois.
Dr. M. Allen Starr, '76, New York City.
Mr. George A. Armour, '77, Princeton.
Mr. C. C. Cuyler, '79, New York City.
Mr. Cleveland H. Dodge, '79, New York City.
Mr. Rudolph E. Schirmer, '80, New York City.
Hon. D. M. Massie, '80, Chillicothe, Ohio.
Rev. James D. Paxton, '80, Philadelphia, Pennsylvania.
Mr. Pennington Whitehead, '81, New York City.
Mr. Philip N. Jackson, '81, Newark, New Jersey.
Mr. Thomas Shields Clarke, '82, New York City.
Mr. Lawrason Riggs, '83, Baltimore, Maryland.
Mr. Thomas B. Wanamaker, '83, Philadelphia, Pennsylvania.
Mr. Junius S. Morgan, '88, New York City.
Mr. T. H. Powers Sailer, '89, Philadelphia, Pennsylvania.
Mr. Henry M. Alexander, Jr., '90, New York City.
Mr. C. Ledyard Blair, '90, New York City.
Mr. Henry W. Green, '91, Trenton, New Jersey.
Mr. Irving Brokaw, '93, New York City.
Mr. John W. Garrett, '95, Baltimore, Maryland.
Mr. Albert G. Milbank, '96, New York City.

EXECUTIVE COMMITTEE.

Mr. Charles E. Green, Chairman.
President Patton.
Dean Murray.
Mr. James W. Alexander.
Mr. M. Taylor Pyne.
Mr. John J. McCook.
Mr. J. Bayard Henry.

Professor C. A. Young.
Professor W. M. Sloane.
Mr. C. C. Cuyler.
Mr. Richard M. Cadwalader.
Hon. R. Wayne Parker.
Professor Andrew F. West, Secretary.

THE SUB-COMMITTEES.

The Chairman and Secretary were members *ex officio* of all sub-committees.

On Programme.

Rev. Dr. E. R. Craven, Chairman.
Rev. Dr. George B. Stewart.
Mr. John J. McCook.
Rev. Dr. Howard Duffield.
Rev. Dr. Henry van Dyke.
Hon. Joseph Cross.
Mr. Elmer E. Green.
Professor W. B. Scott.
Professor Allan Marquand.
Professor H. D. Thompson.

On Invitations.

Professor W. A. Packard, Chairman.
President Patton.
Professor C. W. Shields.
Professor William Libbey.
Mr. Elmer E. Green.

On Publication.

Dean Murray, Chairman.
Rev. S. Bayard Dod.
Professor H. C. Cameron.
Professor W. M. Sloane.
Professor Woodrow Wilson.
General W. S. Stryker.

Mr. James M. Johnston.
Mr. George A. Armour.
Mr. Junius S. Morgan.

On Honorary Degrees.

President Patton, Chairman.
Rev. Dr. William Henry Green.
Hon. T. N. McCarter.
Dean Murray.
Professor C. A. Young.
Professor C. F. Brackett.
Professor W. M. Sloane.
Professor W. B. Scott.
Professor Woodrow Wilson.
Hon. John L. Cadwalader.
Dr. M. Allen Starr.
Hon. John R. Emery.
Mr. A. P. Whitehead.
Hon. W. L. Dayton.

On Reception and Entertainment.

Mr. James W. Alexander, Chairman.
Professor William Libbey, Secretary.
Mr. M. Taylor Pyne.
Mr. J. Bayard Henry.
Professor H. C. Cameron.
Professor Allan Marquand.
Professor W. F. Magie.
Professor H. D. Thompson.
General W. S. Stryker.
Hon. W. L. Dayton.
Mr. R. M. Cadwalader.
Mr. George A. Armour.
Hon. Bayard Stockton.
Mr. Cleveland H. Dodge.
Mr. C. C. Cuyler.

Mr. H. M. Alexander, Jr.
Mr. Henry W. Green.
Mr. E. C. Osborn.

On Student and Alumni Participation.

Mr. M. Taylor Pyne, Chairman.
Professor H. D. Thompson, Secretary.
Mr. J. Bayard Henry.
Professor William Libbey.
Professor W. F. Magie.
Hon. J. K. McCammon.
Mr. William Scott.
Mr. James M. Johnston.
Hon. Bayard Stockton.
Rev. Dr. Howard Duffield.
Mr. C. C. Cuyler.
Mr. Cleveland H. Dodge.
Hon. D. M. Massie.
Mr. Rudolph E. Schirmer.
Mr. Pennington Whitehead.
Mr. Philip N. Jackson.
Mr. Thomas Shields Clarke.
Mr. Lawrason Riggs.
Mr. Thomas B. Wanamaker.
Mr. Junius S. Morgan.
Mr. T. H. Powers Sailer.
Mr. C. Ledyard Blair.
Mr. Henry M. Alexander, Jr.
Mr. Henry W. Green.
Mr. Irving Brokaw.
Mr. John W. Garrett.
Mr. Albert G. Milbank.

The College of New Jersey never having been vitally connected with the State of New Jersey or dependent upon it, and the name, moreover, being misleading for the reason that since the removal of the institution to Princeton in 1756

it had been popularly known as Princeton College, there had long been a desire among its graduates that the name should be changed. Not only was the institution in no strict sense the College of New Jersey, but it had ceased to be merely a college. Indeed, it had been one of Princeton's distinctions that while many colleges and pretentious schools gave themselves the sounding title of university, she, with real university equipment and real university work to show, had long been content with the modest name of college. But the time had come when it seemed to all her friends that she should assume a designation which henceforth, more even than before, she was to merit. The Committee on Change of Corporate Title therefore reported favorably, and acting in accordance with the laws of the State, drew up the following certificate, which, on the thirteenth of February, 1896, was signed by the trustees whose names are appended, sworn to and subscribed by the clerk of the board of trustees before a notary public, and deposited in the office of the clerk of the county on the twenty-seventh of May, 1896. On the anniversary day, one hundred and fifty years after the granting of the first charter to the College of New Jersey, this document was filed with the Secretary of State of New Jersey, as shown below.

CERTIFICATE OF
CHANGE OF CORPORATE NAME.

The Trustees of the College of New Jersey, a College Corporation, being an institution of learning organized under and by virtue of Letters Patent of his Majesty George the Second, King of Great Britain, France and Ireland, granted and issued by Jonathan Belcher, esquire, Governor and Commander in Chief of the Province of New Jersey, September 14th, 1748, and established by Acts of the Legislature of New Jersey, now in force in this State, doth hereby certify that at a regular meeting of the Board of Trustees of said corpo-

ration called (among other things) for the purpose of changing the corporate name of said College or institution of learning, the said Board of Trustees by a two thirds vote of the members present at said meeting resolved to change the name of said corporation to The Trustees of Princeton University; and to that end the said corporation doth certify and set forth:

I. That the name of said corporation in use immediately preceding the said vote and the making and filing of this certificate was "The Trustees of the College of New Jersey."

II. The new name assumed to designate said corporation and to be used in its business and dealings in the place and stead of that mentioned in the last preceding paragraph is "The Trustees of Princeton University."

In Witness Whereof the said The Trustees of the College of New Jersey hath caused the official seal of said Board of Trustees, being also the common seal of said corporation, to be hereunto affixed; and the undersigned, being a majority of said Board of Trustees, have hereunto set their signatures; all, this thirteenth day of February, in the year of our Lord one thousand eight hundred and ninety-six.

[Seal.]

Francis L. Patton, President,
E. R. Craven,
Henry M. Alexander,
William M. Paxton,
John A. Stewart,
John Hall,
W. Henry Green,
Charles E. Green,
Thomas N. McCarter,
S. Bayard Dod,
J. Addison Henry,
M. Taylor Pyne,
James W. Alexander,
F. B. Hodge,
D. R. Frazer,
John K. Cowen,
George B. Stewart,
Cyrus H. McCormick,
M. W. Jacobus,
W. J. Magie,
Edw. F. Green,
John J. McCook,
John Dixon.

State of New Jersey, } ss:
County of Mercer. }

Elijah R. Craven, Secretary (otherwise known and designated as Clerk) of "The Trustees of the College of New Jersey," being duly sworn, on his oath says that the foregoing certificate is made by authority of the Board of Trustees of said corporation as expressed by a two thirds vote of the members present at a regular meeting of said Board called (among other things) for that purpose.

E. R. Craven.

Sworn to and subscribed before me this
13th day of February, A. D. 1896.

E. C. Osborn,
Notary Public.

[Seal.]

Endorsed. "Received in the office of the Clerk of the County of Mercer, N. J., on the 27th day of May, A. D. 1896, and recorded in Book C of Corporations for said County, page 369.

"B. Gummere, Jr., Clerk."

"Filed, October 22nd, 1896.

"Henry C. Kelsey, Secretary of State."

STATE OF NEW JERSEY.

Department of State.

I, Alexander H. Rickey, Assistant Secretary of State of the State of New Jersey, do hereby Certify that the foregoing is a true copy of the Certificate of Change of Corporate Name of "The Trustees of the College of New Jersey," to "The Trustees of Princeton University," and the endorsements thereon, as the same is taken from and compared with the original, filed in the office of the Secretary of State on the Twenty-second day of October, A. D., 1896, and now remaining on file therein.

In Testimony Whereof, I have hereunto set my hand and affixed my Official Seal at Trenton, this Fourth day of December A. D. 1896.

[Seal.]

A. H. Rickey,
Assistant Secretary of State.

In the winter and spring of 1896, President Patton and Professor West attended the annual meetings of the various Princeton alumni associations scattered throughout the country, speaking in behalf of the new movement, inviting an active participation in the festivities, both by attending the celebration and by contributing to the memorial endowment. Traveling together for the most part, they visited the associations and groups of alumni in New York, Philadelphia, Baltimore, Washington, Newark, Scranton, Pittsburg, Cincinnati, Columbus, Dayton, Louisville, Chicago, Saint Louis, Saint Paul, and Minneapolis. At every point there was deep interest in the projected celebration, and a hearty readiness on the part of the alumni to lend their help. Never before had the alumni associations turned out in such force at their annual meetings as during this winter and spring. In the addresses delivered, President Patton usually spoke of Princeton's history and aims, and Professor West outlined the proposed celebration and indicated how the alumni might coöperate in making it successful.

The Committee on Endowment opened an office in University Hall, which Professor West and several assistants made the centre of a canvass to secure endowment from the graduates and friends of the college. The task was rendered difficult by the depressed state of business throughout the country, and by the excitement and uncertainty of an approaching presidential election; and many, indeed, were the predictions of failure or of only partial success. In general, however, it may be said that to any but a naturally pessimistic mind a fair measure of success was indubitable from the outset. For never, perhaps, in the history of an American college was so large and compact a body of men more determined to do something for education and the home that had nourished their youth than the

Princeton authorities and alumni. There had in past years been many agencies at work to promote the interests of the college; but these undertakings were as diverse as they were numerous. Now every effort was being made to accomplish one thing, and all under one acknowledged management.

To facilitate the work of reaching the alumni and reviving their interest, a new edition of the General Catalogue was prepared, under the direction of Professor Libbey. This was the first one ever issued by the college in English, the old Triennial Catalogues having all been couched in the Latin peculiar to such publications. A Directory of Living Graduates was also printed, and statistical tables of the Princeton men in the various professions and in other walks of life were sent to the alumni, together with other pamphlets showing the growth and good work of the college, and setting forth its great need of increased endowments.

A large sum of money was needed to provide for that deepening and broadening of the opportunities for study and research which should accompany the change of title from college to university. It was not thought, however, that the meaning of a university lay in the presence of the four faculties of arts and sciences, theology, law, and medicine, but rather that the essential requirements would be satisfied in an institution where a large number of higher studies, based upon a sound preliminary training, could be carried on to the fullest extent, in an atmosphere at once liberal, inspiring, and strongly social. It was felt that the pursuit of pure learning and culture was more certainly the office of a university than even the preparation for the exercise of learned professions. The traditions of Princeton were in keeping with this view. Although the terms of the old charter were so generous that no change of even a

word was needed to enable the college to assume legally all desired university powers, still it was felt that the true future of Princeton would depend upon improvement and expansion along the lines of its history, rather than upon any attempt to apply some scheme of ideal reconstruction. Then the considerations of location had weight. Princeton is the only place in America where so large and old a college is to be found in a village. This rural environment, although less friendly to the ordinary professional and technical training than to the sheltered quiet of academic life, was thought to be admirably suited for the development of a university devoted to pure learning and to the liberal aspects of those studies which underlie and help to liberalize professional and technical education. Accordingly, the chief desire of the endowment committee was to augment the library; to provide better laboratory facilities; to create new departments and strengthen the old; to establish professorships, fellowships, and graduate scholarships; to diminish undergraduate expenses; and to build dormitories for the fostering of a manly, scholarly, social life. A special feature of the work was the contribution by classes, the favorite object of class collections being the foundation of fellowships. Many of the committee's purposes were destined to be splendidly accomplished. They kept their affairs secret, however, and the amount and nature of the gifts were not made known until the final day of the celebration.

The preliminary labors of the Committee on the Sesquicentennial Celebration were long and arduous. When their general plans had been outlined, and the details partly elaborated, they issued an invitation to various universities and learned societies, at home and abroad. This invitation was in Latin, and printed on parchment. As an example, a reduced copy of the one sent to the ancient University of Bologna is here subjoined.

Praeses Curatores Professores
Collegii Neocaesariensis
Viris Illustrissimis Doctissimis
Rectori Magnifico et Senatui Academico
Vniuersitatis Magistrorum Bononiae Commorantium
Salutem in Domino.

Jam elabente anno centesimo quinquagesimo, uiri illustrissimi et doctissimi, ex quo fundatores Collegii Neocaesariensis thesaurum scientiae in agro scholastico pie quaerentes nostram uniuersitatem et condiderunt et eadem qua hodie gaudemus docendi discendique libertate donauerunt nobis placuit nec huius beneficii immemoribus nec eorum uirorum qui per annos praeteritos alii donis dandis alii colendis studiis nostrum studium generale firmauerunt immo etiam Diuinam illam prouidentiam quae hucusque nobis est auxiliata praecipue recognoscentibus saeculares instituere ferias triduum celebrandas easdemque die anniuersario centesimo quinquagesimo ad summum uenturas hoc est die uicesimo secundo mensis Octobris anno iam iam ineunte.

Idcirco nos Praeses Curatores Professores Collegii Neocaesariensis multa et arta uincula quae nostram cum aliis uniuersitatibus colligant recordantes precamur ut unum aliquem ex uestro ordine academico deligatis uicarium qui hospitio usus nostro nobiscum eo tempore laetetur ubi quod antea fuerit Collegium Neocaesariense

Vniuersitas Princetoniensis

tunc rite facta inaugurabitur solemniter et nouis uiribus, sic enim speramus, in saeculum ingredietur nouum.

Datum Princetoniae
in Aula Nassouica
die primo Januarii
A. S. MDCCCXCVI.

SEAL

Franciscus Landey Patton,
Praeses.

But the full extent of this committee's work can be realized only by a consideration of the three festival days to which they led, together with the preliminary fortnight in October, 1896. It was chilling to think what havoc in their plans a few days of rain might cause, and no Princeton man cared to dwell upon the dire possibility. All that men could do, however, was done to avert disaster of this sort, and there was assurance in the knowledge that only three times in the last twenty years had the 20th, 21st, and 22d of October been aught but serenely magnificent at Princeton.

The Public Lectures.

The first treat provided by the committee consisted of a number of free public lectures by distinguished scholars from other countries. They were given from October 12th to 19th inclusive, and attracted a large number of alumni and teachers and professors, besides affording our own faculty and students an unusual opportunity for hearing six men notable in their particular lines of work. These courses were an event in the intellectual life of Princeton, and occasioned a lively interest throughout the country. Moreover, it was a very great pleasure to have these distinguished gentlemen intimately connected with the social and intellectual life of Princeton, even for the all too brief period of a fortnight, and their presence contributed not a little to the seriousness and usefulness of our academic festival. The ordinary academic exercises were not, of course, suspended during this time, but the lectures on topics of more general interest, such as Professor Dowden's and Professor Seth's, were so conveniently scheduled that students and members of the faculty could hear them. The programme of lectures was as follows:

I.

Four lectures by Joseph John Thomson, Cavendish Professor of Physics in the University of Cambridge, England. Subject: The Discharge of Electricity in Gases. These lectures were delivered in the Physical Lecture-room of the School of Science.

First lecture: nine o'clock Tuesday morning, October 13th.

Second lecture: nine o'clock Wednesday morning, October 14th.

Third lecture: nine o'clock Thursday morning, October 15th.

Fourth lecture: nine o'clock Friday morning, October 16th.

II.

Four lectures by Felix Klein, Professor of Mathematics in the University of Göttingen, Germany. Subject: The Mathematical Theory of the Top. These colloquia were held in the Physical Lecture-room of the School of Science.

First lecture: eleven o'clock Monday morning, October 12th.

Second lecture: eleven o'clock Tuesday morning, October 13th.

Third lecture: eleven o'clock Wednesday morning, October 14th.

Fourth lecture: eleven o'clock Thursday morning, October 15th.

III.

Six lectures by Edward Dowden, Professor of English Literature and Rhetoric in Trinity College, Dublin, Ireland. Subject: The French Revolution and English Literature. These lectures were delivered in Alexander Hall.

First lecture: three o'clock Monday afternoon, October 12th. The Revolutionary Spirit before the Revolution.

Second lecture: three o'clock Tuesday afternoon, October 13th. Theorists of the Revolution: William Godwin and Mary Wollstonecraft.

Third lecture: three o'clock Wednesday afternoon, October 14th. Anti-revolution: Edmund Burke.

Fourth lecture: three o'clock Thursday afternoon, October 15th. Early Revolutionary group and antagonists: Southey: Coleridge: the Anti-Jacobin.

Fifth lecture: three o'clock Friday afternoon, October 16th. Recovery and Reaction: Wordsworth.

Sixth lecture: three o'clock Saturday afternoon, October 17th. Renewed Revolutionary Advance: Byron: Moore: Shelley.

IV.

Two lectures by Andrew Seth, Professor of Logic and Metaphysics in the University of Edinburgh, Scotland. Subject: Theism. The lectures were delivered in Alexander Hall at eleven o'clock Friday morning, October 16th and Saturday morning, October 17th.

V.

One lecture by Karl Brugmann, Professor of Indogermanic Philology in the University of Leipzig, Germany. Subject: The Nature and Origin of the Noun Genders in the Indogermanic Languages (Ueber Wesen und Ursprung der Geschlechtsunterscheidung bei den Nomina der indogermanischen Sprachen). This lecture was delivered in German in the English Room, Dickinson Hall, at half-past ten o'clock Monday morning, October 19th.

VI.

One lecture by A. A. W. Hubrecht, Professor of Zoölogy in the University of Utrecht, Holland. Subject: The Descent of the Primates. This lecture was delivered in the Geological Lecture-room in Nassau Hall at twelve o'clock noon, Monday, October 19th.

All the lectures were well attended. Representative men of science and letters, with students of philosophy and philology, flocked to hear them. The American Mathematical Society held a special meeting in Princeton in honor of Professors Thomson and Klein. Less formal gatherings were also held in honor of the other lecturers. It was a delightful intellectual week, full of pleasant incidents of a personal nature. Such were the sympathetic demonstrations of appreciation made by the auditors from time to time. Such were the short addresses made to the lecturers at the close, and their felicitous responses thereto. One of these, of peculiar local interest, was the preliminary remarks of Professor Seth on the many bonds that connect the history of Princeton with the University of Edinburgh, and his fine tribute to President McCosh.

It was with great regret that the end of these courses was seen approaching. Their educational influence was unquestionable, and the spectacle they afforded gave some hint of the character of the celebration proper.

The First Day.

Showers on the 18th and 19th had freshened the grass and laid the dust, and when the next morning dawned every Princetonian was sure the sun shone upon no cleaner, fairer, and more radiant town in all the world. The citizens of Princeton, both collectively through the borough government and as individuals, had done their utmost to beautify the streets and decorate the houses. The national banner and the Princeton colors were flying from flag-poles and cornices. The horses in the streets wore orange ribbons in their manes. The village shop-windows were abloom with bright colors. In the gardens the beds of early chrysanthemums were coming into flower. Two white triumphal arches had been erected on old Nassau street. One stood at the intersection of Stockton and Nassau. In form it was a copy of the Arch of Trajan. It was national in character, being fully decorated with American flags and native laurel. This arch was given by the town of Princeton. On its western front was inscribed

FROM THE TOWN TO THE UNIVERSITY

and on the eastern front appeared the motto

DOMINE FAC SALVAM REMPVBLICAM.

The second arch was placed in front of the Dean's House. Its proportions were modelled after the Washington Arch in New York. It was decorated with the orange and black banners of Princeton, and bore on its two faces the mottoes

embodying a farewell to the old and a greeting to the new. The mottoes were

AVE VALE COLLEGIVM NEOCAESARIENSE

and

AVE SALVE VNIVERSITAS PRINCETONIENSIS.

Inside the college fence spread the broad green acres which are Princeton's pride, their gentle elms and tall columnar tulip-trees all ablaze in soft but brilliant yellow and orange, the maples burning here and there a scarlet flame, and the Virginia creepers clothing old walls with festive purple. The centre for all eyes, like the chief figure in a drama, was the long, massive, and yet graceful pile of Nassau Hall, shining dark in changeless ivy amid the brief glow of autumnal splendor. The students had decorated their chamber windows and the walls of their dormitories with orange and black banners and broad bands of bright cloth. It was a general remark that Nature herself had donned Princeton colors. No more brilliant orange could be conceived of than the masses of foliage which lined Nassau, Mercer, and Stockton streets and Bayard Avenue. The broad, undulating plain southward from the Princeton uplands shimmered soft in the haze of Indian summer. The view from Prospect, the President's House, was entrancing: a gentle landscape of rolling forests touched here and there with the white lines of village spires, and lying fairer to the eye because of the dark evergreens which crown the terraces of the President's gardens.

The avenue of venerable elms which is called McCosh Walk drew throngs of visitors. The Curator of Grounds and Buildings had spared no efforts to beautify the newer portions of the campus back of Dod Hall and Brown Hall and around the Brokaw Memorial, and the young turf was fresh and full of vigor and lay pleasantly in open, verdant

slopes. The walks were neatly trimmed, as they always are; but the grass on the front campus looked a little less smooth and rich than usual, owing to the dry summer. Work had already begun on the new Library Quadrangle, but the materials of construction were fenced into a restricted space. However, in the midst of all the new buildings, spreading from the Infirmary westward, none attracted so many loving and admiring glances as the brown walls of Nassau Hall, of East and West Colleges, and Dickinson, covered all with immemorial green. The roads through the hill country north of Princeton, and those to Lawrenceville and Kingston, were in fine condition; and fortunate indeed were those guests who found time to walk or drive over Rocky Hill, or along the zigzags of Stony Brook, or down the Millstone River.

Extensive arrangements having been made for the entertainment of guests, the immense throng of people who began to arrive early on Tuesday, October the 20th, was easily accommodated. This was effected by the facilities afforded in the way of frequent special trains on the Pennsylvania Railroad, between Princeton and New York, Philadelphia, and Trenton, and by the engagement of hotels in Trenton.

The official programme of the three days had now been issued. Each day was so arranged that the entire official body of delegates, accompanied by the Princeton trustees and professors, was to meet in the morning in the same place at the same hour, and, after receiving any notices that might be opportune, go in academic procession to the first event of the day. As a rule, only three events were placed on the programme of any day, and every event was planned to come within two hours in duration. The programme was as follows:

General Programme

of the

Princeton Sesquicentennial Celebration

TUESDAY
OCTOBER THE TWENTIETH

WEDNESDAY
OCTOBER THE TWENTY-FIRST

THURSDAY
OCTOBER THE TWENTY-SECOND

1896

An asterisk (*) indicates occasions at which academic costume will be used.

Events indicated in brackets [ ], though not part of the academic programme, are given for the sake of convenience.

First Day

Tuesday, October the Twentieth
Reception Day

10.30 a.m.
*Academic Procession forms at Marquand Chapel.

11.00 a.m.
*Religious Service in Alexander Hall.

3.00 p.m.
*Reception of Delegates in Alexander Hall.

4.30 p.m.
*Presentation of Delegates in the Chancellor Green Library.

9.00 p.m.
Orchestral Concert in Alexander Hall.

Second Day

Wednesday, October the Twenty-first
Alumni and Student Day

10.30 a.m.

*Academic Procession forms at Marquand Chapel.

11.00 a.m.

*The Poem and Oration in Alexander Hall.

2.30 p.m.

[The undergraduate football teams of the University of Virginia and Princeton University will play on the University Athletic Field.]

8.30 p.m.

Torchlight Procession and Illumination of the Campus. The procession will be reviewed by the President of the United States.

Third Day

Thursday, October the Twenty-second
Sesquicentennial Anniversary Day

10.30 a.m.

*Academic Procession forms at Marquand Chapel.

11.00 a.m.

*The Sesquicentennial Celebration in Alexander Hall.

3-5 p.m.

Reception to the President and Mrs. Cleveland at Prospect.

8.00 p.m.

[Glee Club Concert in Alexander Hall.]

PRINCETON
SESQUICENTENNIAL CELEBRATION

First Day
Tuesday, October 20, 1896
Reception Day

PROGRAMME FOR THE RELIGIOUS SERVICE
IN ALEXANDER HALL

For each great occasion of the three days' festival a special programme was issued, and was adhered to with uniform closeness, except in the case of the religious service on the first day, the programme for which is here reproduced as it was actually carried out:

Organ Prelude

Anthem, Veni Creator Spiritus — CHOIR OF ALUMNI

Invocation . . . . PROFESSOR FISHER
Dean of the Divinity School of Yale University

The One Hundredth Psalm

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell;
Come ye before him and rejoice.

Know that the Lord is God indeed,
Without our aid He did us make;
We are his flock, He doth us feed,
And for His sheep He doth us take.

Oh! enter then His gates with praise,
With joy approach His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.

For why? The Lord our God is good,
His mercy is forever sure,
His truth at all times firmly stood,
And shall from age to age endure.

Reading of Scripture
PROFESSOR DE WITT
Princeton Theological Seminary

Sermon . . . . PRESIDENT PATTON

Prayer . . THE DEAN OF THE FACULTY

Hymn, "Ein' Feste Burg ist Unser Gott."

A mighty fortress is our God,
When raging foes appall us;
He sure defence and help doth yield,
When heavy ills befall us.
With ancient bitter hate,
Such might and cunning great
As guide no earthly arm,
Plotting us deadly harm,
Our foe attempts to enthrall us.

What though in every path of life
A host of fiends endeavor
To wound us in the deadly strife?
Their arts shall triumph never.
The ancient Prince of Hell
May threaten as he will;
His throne and empire proud,
But for a time allowed,
One word shall end forever.

God's Word forever standeth sure,
Whatever man betideth;
He makes the weakest soul endure,
Who in His grace confideth.
Then let them take our life,
Goods, honor, children, wife:
We cheerful let them go,
No profit have they so
God's kingdom ours abideth.

Benediction . . THE REV. DR. W. B. BODINE
Philadelphia

Organ Postlude

The procession which formed in Marquand Chapel at half-past ten on Tuesday morning, and which marched out two and two to wind across the campus past Whig and Clio Halls to Alexander Hall, was a mass of brilliant color, the orange and black hoods of Princeton of course predominating. Professor Libbey marshalled the line, which was headed by President Patton and Dean Fisher of the Yale Divinity School. Behind them came the faculty of the Princeton Theological Seminary; then Dean Murray and the delegates from abroad; then the trustees of the College of New Jersey, the representatives of American universities, colleges, and learned societies, the faculty and instructors of the College of New Jersey; and, finally, a number of men who have won higher degrees from Princeton. The procession entered the ambulatory of Alexander Hall at the east end, through an immense concourse of undergraduates, alumni, and visitors, and proceeded half way around, and passed through the centre of the audience-room, which was already half filled. President Patton, with the Princeton faculty and those who were to officiate in the service, took seats upon the bema, and the rest of the procession was massed in the orchestra. At the right of the bema hung a large white silk banner with the new arms of the university worked in orange, with the dates 1746–1896, a gift from the ladies of Princeton. The prelude, on the fine organ recently given by Mrs. Charles Alexander of New York, and placed in the musicians' gallery on the left, was played by Professor Dwight Elmendorf, of New York, a member of the class of 1882; and at its close a choir of undergraduates and alumni sang the anthem "Veni Creator Spiritus." Professor Fisher, Dean of the Divinity School of Yale University, in a few solemn words invoked the blessing of Almighty God upon the proceedings now beginning and upon the future life of Princeton Uni-

versity, and the entire assembly sang the One Hundredth Psalm.

Professor De Witt, of the Princeton Theological Seminary, read the third chapter of the First Epistle to the Corinthians, and then President Patton preached the following sermon:

Religion and the University.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST.
1 Cor. iii. 11.

THE first charter of the College of New Jersey was signed by John Hamilton, "President of His Majesty's Council," on the twenty-second day of October, 1746. A second charter, still more liberal in its provisions, was obtained from Governor Belcher in 1748.

It was surely the day of small things when a little company of Presbyterians in the city of New York and its vicinity interested themselves in establishing a seat of learning in the Province of New Jersey as a means of providing a liberal education for young men intending to enter the ministry. The ineffectual efforts which they had previously made, and their ultimate success, bear striking testimony to the religious intolerance of the times, the more enlightened policy of President Hamilton and Governor Belcher, and the liberal spirit of the founders of the new institution, who, though Presbyterians by conviction, and actuated, in the main, by zeal for the religious necessities of their own church, accepted without scruple a charter which gave no advantage to any denomination, and, beyond a scheme for liberal culture, made no specific provision for the needs of any profession.

The spirit of the founders has been kept alive in their successors. The interests of the college have always been in the hands of religious men, and of men, I may

say, belonging, as a rule, to a particular branch of Protestant Christendom; but it has never been under ecclesiastical control. It has served the Church and it has served the State without in any sense being under the authority of either. The founders of the College of New Jersey did not establish a theological school with a preparatory department in arts; they established a Faculty of Arts with an embryonic department of theology. There is a great difference between the two methods, and this difference has determined the course of Princeton's subsequent development. The establishment, at a later date, in Princeton of a theological school under ecclesiastical control made it unnecessary and unwise to continue theological instruction in the college; and from that time until now the teaching force of the College of New Jersey has consisted of a single University Faculty of Arts. Thanks to the liberal policy of her founders, thanks also to the wise Christian spirit of those who have guided her course, Princeton College, though ever hospitable to new ideas, and ever ready to recognize new truth, has throughout her history been true to the spirit of those who founded her, and has never had reason to feel that in any instance she has violated her charter, or been unfaithful to the moral obligations imposed by the labors and benefactions of the Christian men who have been interested in her welfare.

Considered in respect to nations and periods that are characterized by immobility, the lapse of a hundred and fifty years is not a matter that need call for special commemoration. But in this country the beginning of such a period antedates the national life. Princeton shares with her older sisters, Harvard and Yale, the distinction of a life coeval with our national independence, and she claims for herself a distinction, shared in equal degree by

no other institution, of being a large factor in the making of the nation. Of the part that Princeton played in the Revolutionary struggle; of President Witherspoon, who signed the Declaration of Independence; of the Princeton men, and particularly of Madison and Paterson and Oliver Ellsworth, who helped to make the Constitution of the United States; of the meeting of the Continental Congress in this place and under the roof of Nassau Hall, you will in all probability be told by another speaker on a later occasion. It is enough for me, having mentioned these names in connection with the political history of the country, to add to them the names of Henry and Guyot in science; of Jonathan Edwards and James McCosh in philosophy; of the Alexanders and Hodges in theology; and then to ask if I am making an empty boast when I say that Princeton has won for herself a conspicuous place in the intellectual history of America.

It has been the aim of those who have governed this institution to make and keep it a Christian college. The men who have contributed to its endowment and administered its affairs and taught in its class-rooms have been Christian men. They have been men of deep conviction regarding God and his government, and they have had high ideas respecting their responsibility for the use of time and money. There is in the history of the college, in what she has done and in what she has been saved from doing, in what she has achieved and in what she has escaped, abundant reason for profound gratitude. Filled, then, with these thoughts of the past, and standing upon the threshold of a new period in the history of this institution, let us give thanks to God for the good that has been done in his name by the men who have served it and the men who have gone out from it; and let us pray that to us upon whom devolves

the responsibility of opening a new era in the educational policy of Princeton there may be granted that wisdom which shall save us from mistakes, and that grace which shall enable us to use for God's glory the power and influence that are given to us by reason of our place in the organic life of a great institution.

Our history, as I cannot help believing, is also a prophecy. There has been ample time in that history for the line of tendency along which we are likely to develop to reveal itself. For there is an analogy between the history of an institution and the growth of an organism, and growth is recalcitrant to interference from without. You may shape your block of marble as you will, but you must be content to see the process of self-realization go on in the organism according to the logic of its inner life. There are universities that are made in obedience to the wills of their founders, which have no tradition to conserve. They are free to shape their policy in unhampered independence of the past. But it is not so with us. We have come to be what we are through the slow growth of a hundred and fifty years.

We have our own ideas of education, which are, in part, the result of our experience, and, in part, perhaps, an expression of our conservatism. We give large place in our curriculum to contemporaneous knowledge, but we are unwilling to part with our modest heritage of Hellenic culture. We believe in specialization, but we also believe that the student makes a mistake when, in his haste to win his spurs in some narrow field of inquiry, he foregoes the advantage of a broad general education. Intellectual discipline is good, but it is not so important as high manhood; and, eager though we may be to turn out from year to year a few men of high intellectual attainment, we

deem it far more important that the great body of our graduates should be men of moral courage and religious convictions, public-spirited, patriotic, and possessed of clear, balanced, and discriminating judgment in regard to public questions.

Princeton has a great work to do in science, philosophy, and literature. I have no doubt that she will do it well. I hope she will continue to do it under Christian rubrics without any loss of moral initiative or religious faith.

I confess that I am not without my anxieties when I think of the future of our American institutions in relation to their religion. I see no reason why I should not feel anxiety in regard to Princeton, for we cannot hope to escape altogether from the operation of the forces that are potent elsewhere.

I feel inclined to-day, speaking not to Princeton men alone, nor in regard to Princeton specifically, to employ the time allotted to me in considering the relation of religion to the university. I do not know of any subject that could more properly be considered in a sermon addressed to an academic audience; nor do I know of a time when this theme could be more seasonably treated than that which is given me in connection with these religious services with which we begin our Sesquicentennial Celebration that is designed to commemorate the history of the College of New Jersey and to inaugurate Princeton University.

I

I CANNOT better begin what I have to say on this subject than by reminding you of the fact that religion — and by that I mean, of course, the Christian religion — is the genetic antecedent of the university. It

is true that we cannot impute a distinctively religious origin to the universities of Salerno and Bologna, and if we are looking for an explanation that will apply equally to all the mediæval universities, we must pay for our comprehensiveness by being correspondingly vague; and then we can do no better than say with Mr. Rashdall that the rise of the university is due to the spirit of association that spread over Europe during the middle ages, and that the universities were simply guilds of learning. Even then, however, it might be worth while to ask whether these guilds, as illustrating the fellowship of kindred minds, did not receive a new impetus from Christianity, which itself was an expansion of the idea of the higher kinship as expounded by the Saviour when he said, "Whosoever doeth the will of my Father in heaven, the same is my mother and sister and brother." But whatever be the origin of the Southern universities, those of the North (and they are the prototypes of our American colleges and universities) were undoubtedly the outgrowth of Christianity. The religion of Christ gave men new ideals. It turned them from the quest of pleasure and the love of plunder to a life of contemplation and the pursuit of knowledge. It made them thoughtful, serious, and reverent. Thinking is also religion, I believe Hegel somewhere says; and whether he is right or not, it is certain that the man who takes a serious view of life and has learned to appreciate the deep mystery of Being is not far from the place of communion with God. Christianity popularized philosophy. For the Christian's creed was a metaphysic; and the man who had been taught to believe in Creation, the Incarnation, the Trinity, Sin, and the Atonement was obliged in the nature of the case to have a very considerable theory of the universe. Many

of us, I dare say, remember that we took our first lessons in philosophy in the pew, and that we got our first impulse to think through the sermon. I believe it is Stevenson who says that there is "a hum of metaphysical divinity about the cradle of every Scot." There can be little doubt, I think, that the religious training of the Scottish people has had much to do in making them the metaphysical people that they are. Christianity has done for the world what a particular type of it has done in a more marked way for Scotland. It has forced men to think. It has made learning a necessity for all who wish to be intelligently informed in regard to religion, and a particular necessity for those who were the official expounders of Christianity. The mediæval universities were, for the most part, in the hands of the clergy, because they had most need of them and could make best use of them; for it must never be forgotten that if to-day there are other professions that require quite as much learning as the clerical, there was a time when it was the only profession that required any. If now, in addition to what has been said, it be remembered that Christianity inculcated philanthropy and high ideas respecting the duties of citizenship, we shall see how largely it enters as a constitutive element in the making of the modern university.

The stages of university history can be roughly indicated, though we must not press the idea of chronological sequence too far. First came the democratic guild of scholars and masters devoting themselves to the study of law as in Bologna, or to scholastic divinity as in Paris, and living without endowments or even fixed places of abode. Then came the period of endowed foundations — and perhaps it would be as well to take William of Wykeham as a typical example of the great

patrons of learning, for he, says Mr. Rashdall, "may be allowed the credit of having been the first college founder who required his scholars to say their prayers morning and evening and go to chapel daily." Then in the New World came the colleges like those in New England, like Princeton, like Lafayette, like a multitude besides in the middle and western States, which were the direct outgrowth of Christian philanthropy, and which were established with the avowed purpose of giving a liberal education from the Christian point of view. Then came the State universities, and, last of all, the triumph of Christian philanthropy in the lavish use of wealth on the part of men like John C. Green, Johns Hopkins, Ezra Cornell, and John Rockefeller, for the more complete equipment of existing institutions or the establishment of new universities. Now, though the circumstances attending the establishment of colleges and universities are different in different cases, and though the religious motive in the establishment of some of the more recent universities by private beneficence, and particularly in the establishment of universities under control of the State, is not so manifest as in the establishment of those which are more directly identified with the religious interests of a particular denomination of Christians, I am disposed to give Christianity credit for them all. I have not yet known of a State university where the profession of atheism was regarded as a desirable quality in a professor, and I happen to know of more than one State university where a sympathetic attitude toward revealed religion is regarded as an essential qualification for a teacher of philosophy. I am glad to have Princeton in that goodly fellowship of American colleges that have been established by Christian men, and have been built upon

Christian foundations. I believe that these colleges have done, and are still doing, a work of priceless value for the Church and for the State. And yet I sometimes wonder whether more use might not be wisely made of the State universities; whether a wise economy of resources as in the newer States might not suggest such an affiliation of various educational interests as would serve to throw around young men a distinctly Christian influence, and at the same time open to them the opportunities of a wide range of study which only a large institution can afford to offer. I recognize very distinctly the fact that the ranks of the ministry have been recruited very largely from the smaller denominational colleges, and I must not for a moment be understood as in any sense detracting from the immense services which those colleges have rendered and have yet to render, or as implying that they deserve any but the most liberal support of the denominations to which they naturally appeal, when I say that at the present day it is a matter of some importance that a very considerable number of those who enter the sacred calling should be very intelligently informed in respect to the questions now involved in science and philosophy before they enter upon the professional study of theology; and that it would be a misfortune if the time should ever come when it would be the strong men of the weak colleges and the weak men of the strong colleges upon whom we should mainly rely to fill up the ranks of the Christian ministry.

I do not wish, however, to ignore the fact that true though it may be that the universities are in a general way the offspring of Christianity, there are universities (and Princeton is one of them) that may be regarded as distinctly Christian institutions. Still they

are Christian rather in the conditions of their origin than in the contents of their curricula. Their object is not so much to teach religion as to teach science in a religious spirit. It is more in the way they teach than in what they teach that they deserve to be called Christian schools. Hence a Christian college is not to be judged by the amount of religion that it teaches, or the place it assigns to the Scriptures in its curriculum. In the colleges and universities of which I speak, Christianity underlies, informs, unifies, and is the unexpressed postulate of all instruction. And this Christian spirit that practically affects teaching without announcing itself, which presupposes Christianity without any irritating self-assertion, is on the whole the most effective. Not that it is to be expected that a Christian university should be reticent in regard to the truths of religion. Indeed, as I shall at present be at pains to show, it cannot be. And so it has come to pass that the university has had its share of religious controversy. Very naturally; for when religion plants a seat of learning and installs a faculty, it clearly says that religion is ready to be tried by rational tests. The child of the Christian consciousness, the university by and by becomes its critic. Born of Christianity, the time comes when it attains its majority and refuses to remain in ecclesiastical leading-strings. This may seem ungrateful, but it cannot be helped. The necessary consequence of the alliance between religion and the university is the rationalizing of religion. It is easy to see that the extremes of tendency are superstition on the one hand and infidelity on the other. Ecclesiasticism pure and simple may easily run to the one extreme; intellectualism pure and simple may as easily run to the other. How to be saved from either may be difficult; but we

may be sure that the religion which in the last analysis will not bear examination must go down. *Credo quia impossibile* is not the basis of a sound apologetic; and whether it be Tertullian or Mr. Kidd who would have us think so, it can never be rational to believe in an irrational religion.

The rationalizing process may go wrong, but that is no reason why men should stop thinking; and a university is a very dead place if the men in it do not think. When, therefore, the masters of the University of Paris told the Pope that on a certain matter of dogmatic theology they were more competent to speak than he was, they were doing exactly what they might have been expected to do, and in doing this were the precursors of that movement which put so many of the universities of northern Europe on the side of Protestantism and made them the embodiments of the spirit of religious independence. When I say that the criticism of religion in the university is inevitable, I am not saying that it is of the essence of the university that its teachings should be absolutely free. I have nothing to say here by way of objection to those universities where absolute freedom of teaching is the rule. There are universities, I know, where that absolute freedom would not be allowed. So far as Princeton is concerned I find myself in very agreeable harmony with what one of my younger colleagues has said in a recent periodical. "Princeton," says Professor Daniels, "is definitely and irrevocably committed to Christian ideals. It has therefore, with reference to certain primary problems, already taken a definite position. It stands for a theistic metaphysic. Nor does it claim or desire any reputation for impartiality or open-mindedness which is to be purchased by a sacrifice of this its traditional philosophic

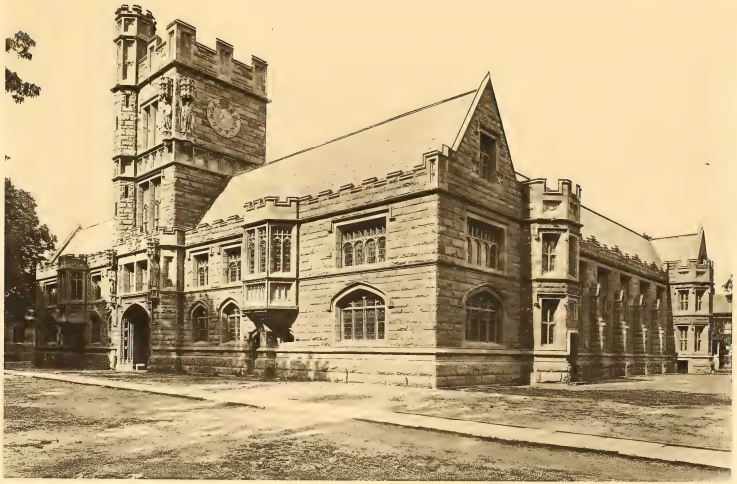
attitude." Princeton then, as we are told, "stands for a theistic metaphysic." The critic might say, if he were so disposed, that with equal reason it might be made to stand for something less, or might be made to stand for something more; and that there is something arbitrary about the boundary line that separates the kingdom of fixed belief from that of free discussion. Now I venture to say that the weight of the sentence that I have thought sufficiently significant to quote lies not so much in what Princeton is said to stand for as in the fact that she is said to stand for something; and I can easily believe that the exact *quantum* of belief for which Princeton stands may be some thing about which individuals may now differ and may vary from age to age. What Princeton stands for really depends upon those who govern her. No matter what our origin was; what was believed one hundred and fifty years ago; what Christian symbol or legend we put on the university seal; what moral obligations are imposed by gifts of generous benefactors,— the exact amount of religious belief that this university will stand for can be determined only by the amount of belief that the trustees have the moral courage to enunciate in the form of a resolution. That will depend upon the state of public opinion; the degree of sensitiveness to public opinion on the part of men who hold the places of responsibility; and the amount of strong conviction ready for expression at any given time by the governing body.

This only shows how solemn the responsibility is which rests upon the twenty-seven men who control Princeton University. They have power to vote in the election of their colleagues, but no power to direct their votes after they take office. We have received this institution from a past generation, and we hold it

with absolute power of tradition to the next. We cannot bind our successors. We may install them with due solemnity of precatory phrase, but we cannot predict or control their action. The sacred interests of Princeton are in our keeping. We have but a simple duty respecting their transfer to the next generation. St. Paul has expressed that duty in his own words to Timothy: "The things which thou hast heard of me, the same commit thou to faithful men who shall be able to teach others also."

II

THERE is another phase of the subject with which we are dealing. It concerns the inquiry as to the extent to which religion, and particularly the Christian religion, should enter into the curriculum of the university. There are two extreme positions sometimes taken by those who express themselves upon this question. There are some who seem to suppose that it is proper and possible to exclude all reference to religion, and confine the work of university instruction to strictly secular themes. Others, again, seem not to realize the changed conditions of university life, and suppose that it is easy to carry on through the entire undergraduate curriculum a scheme of enforced religious instruction based upon an accepted type of thought in respect to the Bible and revealed religion. I am confident that a more careful study will show that both of these positions are wrong; and that nothing requires more wisdom, tact, and knowledge of the actual conditions of thought in the learned world than the problem of religion in the university. It is a very large subject, and I question whether it can be adequately dealt with by any one who is not in actual contact with undergraduate life, and who is not aware



of the ins and outs of thought in it; and who, moreover, is not by reason of professional study brought into close relations with the religious problems of the present day. For myself, I believe that in the early years of undergraduate life a course of elementary biblical instruction, adapted to the needs of young men who are no longer school-boys on the one hand, and are not yet students of philosophy on the other, is a most important part of the curriculum; but I would not carry biblical instruction into the upper years of the curriculum, unless, in point of scientific thoroughness, it could compare favorably with the work done in other departments; and then, of course, I would not make it compulsory, though I firmly believe that advanced students in philosophy and literature should have the opportunity of seeing how the problems of literature and philosophy bear upon the Bible and Christianity. For if secular themes are to be discussed in a Christian university in a religious spirit and under Christian conceptions, it is no less true that religious themes must be discussed in a scientific spirit and according to scientific principles. It is impossible for a university to discharge its functions without declaring itself upon the great question of religion. The subject no longer lies within the easy possibilities of definition which existed half a century ago. Then the student of Reid or Dugald Stewart debated the question of mediate or immediate perception, or accepted the easy account of the mental powers as they were mapped out for him in the psychology of introspection, and seldom went any deeper. His religious faith was buttressed by a course of lectures on the evidences of Christianity, which treated as postulates what have since become some of the most serious problems of our times. There were religious difficulties to be dealt with, but they lay,

for the most part, in a remote corner of the field of inquiry, and concerned questions like the days of Genesis and the extent of the Deluge. It is otherwise now; for the doctrine of evolution has made a great change in regard to the place of religion in the studies of the universities. Every subject is considered from the historical point of view and according to the genetic method; and, whether we approve of it or not, the religious problem is forced into prominence. A man cannot study genetic psychology and metaphysics and the theory of knowledge at the present day without facing the problem of a separate and enduring selfhood, and without asking whether the world is to be construed according to a theistic or a pantheistic metaphysic. It is idle for the theologians to attempt, as the Ritschlians do, to exclude metaphysics from theology; but it is just as idle for the philosopher to talk of excluding theology from metaphysics; theology is philosophy and philosophy is theology, so far as the question of the relation of God to the world is concerned. All problems in philosophy go back to two questions: whether God exists separate from the world, and whether we exist separate from God. The fate of religion lies in the answer to these questions. When, therefore, the student is wrestling with the problems of metaphysics, he is putting his religious faith on trial. It is easy, then, to see the vital relations which the chair of philosophy sustains to practical Christianity, and the responsibility that one assumes when he undertakes to be guide, philosopher, and friend to the young man who finds himself obliged to seek for himself a fresh orientation in reference to his religious belief. Now, if one half of our religion, or what is commonly called natural religion, is necessarily involved in the study of philosophy, the

other half, or what is known as revealed religion, is as necessarily involved in the study of history. We should hardly think of excluding the history of civilization from the studies of the university, yet it would be difficult, I imagine, to treat the history of institutions without reference to Christianity, or to trace the history of ethical ideas without mentioning the New Testament, or to write the history of opinion in respect to social morality without regard to the Sermon on the Mount and the Pauline literature. These writings may, doubtless, be referred to without raising the question of their authority; but that question must be raised sooner or later, because the question respecting authority is involved in that of origin; and the question respecting the origin of the sacred books is involved in the question respecting the place of Christianity in the history of the world; and this again is part of the broader question respecting the meaning and the history of religion. Any theory that undertakes to explain human history must be adequate to give a rational explanation of religion. It is not merely because of its practical importance, but also because of its persistent universality, that it has become the object of so much interest to the philosopher. Hence it happens that the most earnest students of the phenomena of religion are not always religious men, but men, often, who are anxious to show that their theories which destroy the value of religion are abundantly adequate to explain it. Now, when one enters upon the study of the history of religion, I do not see how he can content himself with the simple recognition of Christianity as one of the forms in which the religious consciousness has been manifested; or how he can avoid assuming some attitude in respect to the exceptional claims that Christianity makes in its own behalf. He

knows what attitude some of the philosophers are taking. They are becoming constructive theologians. They are lecturing on Jesus and St. Paul, and expounding the ethics and metaphysics of the New Testament in the interests of naturalism. What shall he do? Shall the agnostic be free to deny the claims of Christianity, and he be hindered from defending it? Now I venture to say that the philosophical construction of the facts of Christianity is forced upon us by the conditions of thought under which we live; and that there is no subject wider in its sweep, more imperative in its claim, and more momentous in the issues with which it deals, than the philosophy of religion. Into the making of it go one's psychology, one's ethic, one's metaphysic, one's history, one's literary criticism; and on it depend in greater or less degree one's social science, one's politics, one's jurisprudence, one's theology, one's religion. The day has passed when religion was regarded as something very important, but not very interesting. There are too many, I fear, who do not regard it as important; but among philosophers it is generally conceded to be interesting. No well-appointed university can refrain from dealing with its problems. For us there can be but one of two positions: we must be silent and hand over the discussion to the sceptic, or we must show ourselves worthy of the high place we have already won in the department of religious philosophy, and take a strong position on the side of historic Christianity. There is little doubt among us, I think, respecting the attitude that Princeton should ever hold. Leaving to the theological schools and to the appropriate ecclesiastical tribunals the discussion of questions in divinity on which the churches are divided, and standing aloof from sectarian contro-

versy, it is our duty to hold ourselves ready for the defence of those fundamental truths in philosophy and in religion, in the maintenance of which Christians of every name have a common interest. I hope that Princeton will always stand for belief in the living God, the immortal self, an imperative morality, and the Divine Christ. On this broad platform all the true friends of Princeton can meet, and here we must stand if we would be true to the spirit of our history and continue to deserve the confidence of Christian men.

III

I TRUST that I have made it clear that I fully recognize the fact that however true it may be that Christian ideas have been the moving causes in the endowment of universities and particularly of this, and however much it may be proper and even inevitable that the great fundamental truths of Christianity should have place in university teaching, the particular end for which the university exists is not primarily the promotion of religion. The university should not be expected to do the work of the Church. It has ends of its own, and these are not distinctively religious. And yet we cannot keep religion altogether out of our minds when we consider these ends. Religion is indeed, as a little reflection will show, necessary to the full and satisfactory realization of the ends for which the university exists; and it is in this light that I now wish to regard it.

It is not necessary to lay stress upon the mediæval distinction between the university of masters and the university of scholars for the purpose of settling questions of precedence or of determining the relations they sustain to each other. It would hardly be denied on

the one hand that the professor's business is to teach; and it would be pretty generally conceded on the other that more is expected of him than the discharge of his pedagogic functions. But the distinction I have referred to will serve a good purpose if it reminds us that the professors of a university sustain a relation to the general public apart from the relation they sustain to the students who listen to their instruction. They constitute the priesthood of learning, and are set apart for the service of truth. Besides training young men for the active duties of life, it may be fairly expected of them that they should enlarge the borders of knowledge and contribute substantially to the formation of a sound public opinion. These, indeed, I take it, are the three great functions of the university. The institution that is not doing something in each of these directions is not accomplishing the work it was intended to do; and for the successful accomplishment of this work a reverent attitude toward religion and a certain amount of religious faith would seem to be a logical necessity.

I lay stress upon that side of the professor's life which relates him to the general public, for the non-academic consciousness does not always properly apprehend it. The professor would not think that his calling were possessed of so much inherent dignity if he regarded himself simply as the means of imparting to a body of mediocre and often very idle young men the modest amount of knowledge that they acquire during a college course; and he would particularly resent the crude Philistinism that regards him simply in the light of an employé. The dignity of the professor's calling can be maintained only by regarding the incumbent of this office as holding a commission as an independent seeker after truth. There is something fascinating in such a life.

In its fine scorn of material things, in its dignified and independent simplicity, there is surely something to admire. We cannot help feeling, it is true, that intellectual labor is sometimes wasted on very unimportant matters; and that much of what was never known before is not worth knowing; and that original research so often means only infinite pains for the gathering of facts that involve no theory and help no generalization and apparently serve no other purpose than to verify the statement that of making many books there is no end, and that much study is a weariness of the flesh. Then, too, we find it hard sometimes to bear the great man's arrogance and conceit; and it disappoints us to see him enter the world's market and sell his rash judgments and crude novelties for such poor price of place or fame as the world will give. But, after all, the marvel is that the appetite for learning and the zest with which men engage in intellectual toil should be so enduring. I particularly wonder at the intellectual earnestness of men who have discarded all religious belief. They seem to be so inconsistent and illogical; they especially impress me so when they employ their energies in seeking to destroy the world's faith in God, for they seem to be undermining their own career and leaving it without a reason. For on the supposition that the world is a system of thought-relations there is something natural in man's persistent effort to explain his *habitat* and give an account of himself. For whether God be our unreached goal of endeavor, the ideal Good, the infinite Knower in front of us, above and beyond; or whether it be that the inspiration of the Almighty gives man understanding, so that he is the master light of all our seeing: in either case there is a religious element in all inquiry; there is something that partakes almost of a

religious act in every serious effort to understand the world; there is something almost sacramental in the apprehension of a great idea which at the same moment interprets the world and brings the mind into fellowship with God. I believe that the indwelling Spirit of God is the source of our curiosity; that our restless seeking after the right understanding of the world is one of the ways in which God reveals himself; that the religious nature of man is the key to his intellectual activity and the basis of even his irreligious zeal; that if there were no God and no fellowship between God and man, if all that is were explicable in the terms of matter and motion, there could be no ideals and no intellectual ambition; that if man should lose his faith in God, he would lose his love of truth; and that the death of religion would be the death of intellectual endeavor.

There is another work which the university ought to perform. It should contribute toward the forming of a sound public opinion. In a broad and far-reaching sense it should teach patriotism. There is, I grant, a great deal to justify the confidence with which we rest in the sober second thought of the nation, and the optimism which makes us feel that the common sense of the American people is equal to any emergency. The essential morality of the people of our land, as it finds expression in the pulpit and the press, is a great source of comfort in a time of national peril. And yet when fundamental morality is assailed, when revolutionary views of government are publicly expounded, when socialistic theories find plausible advocates, it will not do to rely altogether upon popular sentiment or the common sense of the American people. We must do something to keep this common sense from being corrupted, and this must consist of something more than popular harangue and

the florid iteration of the commonplaces of morality. There must be deep philosophical discussion of great public questions by men of acknowledged authority in political, social, and economic science. This work can be done better in the universities than anywhere else. This is what I mean when I say that the university should be a school of patriotism. Of a certain type of patriotism there is no lack. We may trust the instincts of our people, without any help from academic sources, to resist foreign interference and defend national honor. We understand without being reminded of it that this land is our heritage and that this western civilization is our problem. But the day is past when national pride and patriotic devotion can be best exhibited by awakening the memories of international antagonism. We are in no danger of invasion. Our foes are those of our own household. Our difficulties are those which we share with other nations. They are evils incident to the struggle for the democratization of government, or that are consequent on its rapid development; that follow as a consequence of the congested life of great cities, or grow out of the complicated machinery of industrialism. We who believe in the stability of government as an ordinance of God should stand by each other in all civilized lands on account of the dangers common to all. I believe that the universities have something to do toward helping on the cause of good feeling between the nations, and particularly between those two nations that are so closely bound to each other by the ties of blood, the bonds of a common speech, a common law, and a common religion. Part of the history that we commemorate and of which we are proud is the place that Princeton took in the struggle for independence against the mother-land. And

now I trust that Princeton, as she enters upon a new era in her history, will do her part toward the formation of a public sentiment that shall make it impossible for the clash of arms ever to be heard again between the two great nations of the English-speaking world. I hope that she will do something to stimulate the development of the international conscience, to widen the range of international law, and to hasten the day when international disputes shall be settled by arbitration. International law rests on a basis of morality. It is essentially a university study, and I should like to see Princeton take a high place in connection with its development.

But, as I have already implied, the questions which give us most cause for anxiety are national, and not international. The question with us is whether the popular will is still on the side of constitutional government; whether the public conscience will stand by the financial integrity of the nation; whether great cities can have good government; and whether the ten commandments shall continue to regulate social behavior. It is true that a campaign of education is needed. But it is an education beyond that which the statistician and the collector of facts can give us. It is an education beyond that which appeals to our selfish greed. It must be an education which goes to the roots of our moral life. For purposes of convenience you may entrust the science of ethics to one man, and of politics to another, and of jurisprudence to a third. The economist may study the laws of industrial activity, and the student of social science deal with the pathological conditions of society —the poverty, the moral pollution, the crime; but when we come to ask whether the remedy is to be found in *laisser faire*, or the interference of the state, or in moral

measures, we shall find that no department is isolated and distinct; that our metaphysics, our ethics, our jurisprudence, our economics, our politics, our social science, all overlap each other; that all are comprehended in the one idea that we live in a moral universe. I do not like the phrase Christian socialism, and I certainly do not agree with the opinion entertained by those who use it most. But if Christianity is true, we cannot afford to ignore what it has to say; and there can be no sound public opinion upon these great ethical problems which does not make acknowledgment of the binding obligations of the laws of the kingdom of God.

But there is another work which the university is expected to do; and this, though it does not so completely fill the imagination of the ambitious professor who dreams of fame, is nevertheless the greatest work which it can do. It is the province of the university to train men, by means of a liberal education, for the active duties of life. It is given only to a few to add to the world's stock of knowledge; it is only at rare intervals that we shall succeed in turning out a great thinker who will make his mark upon his age. But our colleges and universities are contributing every year to the moral and intellectual forces of the world a body of young men whose aggregate influence is enormous. It would be a mistake if we should ever come to undervalue this work in Princeton or assign it a second place. There may easily be too many men engaged in the special work of the scholar; there are only limited opportunities for a career in science; but there is an unlimited demand for men who can bring to the discharge of the ordinary duties of citizenship the advantages of a liberal education. The best work of Princeton is represented to-day in her 3916 living graduates. They are our let-

ters of commendation. It is of course not to be expected of the average graduate that he should be a technical scholar. But we have done something if we have opened the eyes of his understanding, that he may know what the world of thought and learning means. We have done something if we have helped him so to widen the area of his selfhood and adjust it to the world he lives in that he can enter into appreciative relationship with the true, the beautiful, and the good. We have done something if we have so impressed his moral nature that he is able to have worthy ideals in regard to his own life, and a comprehensive sense of the duties of citizenship. We have rendered no small service to the world if as the result of our work the men who go out from our halls are so appreciative of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, that they will think on these things. It needs no argument to show that the complete man is he whose culture culminates in religion. The utilitarian view of education, which regards it as a means to an end, is not to be despised. I should not be so unpractical as to overlook the fact that education helps a man to make a place in the world, to win fortune, fame, and power. But a large place must be given to religion in the profit and loss account of life; for what shall it profit a man if he gain the whole world and lose his own soul? University men are in an ever increasing degree to be the influential men in this nation. These are the men to whom we must look to be the standard-bearers of a high morality, to set an example of unselfish living for worthy ends; and that their influence may be good in the ratio that it is great, it is necessary that their moral and religious na-

tures shall be trained as well as their intellectual powers. We might well feel discouraged if the educated men of this land should cease to be religious. And if the graduates of our universities should turn their backs upon the religion of their fathers, we might well exclaim: "If the light that is in thee be darkness, how great is that darkness!"

IV

This leads me to say, in a closing word, that the religious thought of the university must inevitably affect the popular religion. University men set the intellectual fashion of the day in religion as in other things. I do not mean by this, of course, that religion will hold its own by the grace of university authorities, any more than I believe that God depends on the good-will of the philosophers for the popular recognition of his authority. Believing as I do in revealed religion, I do not believe that it will be destroyed by the labors of a few professors of historical and literary criticism. But there may be, as there have been, times of religious declension and relative loss of faith. And it is a matter of great moment to religion whether or no the intellectual atmosphere in the university is favorable to serious religious thought. I should like to see a less absorbing interest in sport and a more serious intellectual tone. I would not cut off social pleasure from university life; but I would not have a university career degenerate into a period of indolent enjoyment. I would not take life too seriously; but I would not make it a jest. There is reason to fear that men may become sceptics, but there is more reason to fear that they will lapse into indifference. There is a one-sided culture that may prove itself the enemy of all that is deepest and

best in our nature. There is a type of Hellenism that ends in a pagan rehabilitation of the flesh, where the sensuous love of beauty slides easily into sensual disregard of morals. There is a scientific devotion to material facts which may end in the atrophy of the finer elements of our spiritual nature, and so affect our poetry, our sentiment, our hope, our trust in the Father in heaven. These are tendencies in university life that awaken anxiety in thoughtful minds.

And yet I do not think that the religious influence of the university is only, or even chiefly, negative. From the time of Wickliffe in Oxford and Huss in Prague until the present day, the universities have been centres of religious movements. We have had Puritanism and Rationalism and Sacramentarianism. Christianity has been attacked and it has been defended by university men. There have been periods of negative theology and periods of apologetic. And with the thought of the day on all questions centring in and involving religious problems, one cannot help believing that the university will soon be the centre of another religious movement. It will not be patristic and it will not be Puritan in form; but it must be constructive. It will attempt the synthesis of modern thought in history, philosophy, and criticism in reference to the problem of Christianity. The process may not go on as we could wish, and there may not go into it all that we could desire; but the work will proceed upon the basis of the written Word and the Word made flesh. The Logos will be the key to our metaphysic, our history, our social philosophy, our theory of life. The men who engage in this work will rebuild the edifice of faith upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. I do

not know what part Princeton will have in this religious movement which — dare I prophesy it? — may open the twentieth century. It would be strange if she should have none. The fathers of this institution have laid the foundations deep and strong. It is ours to build thereon. Let us take heed how we build thereupon. Let us especially be careful not to undo the work already done: for other foundation can no man lay than that is laid, which is Jesus Christ.

But whatever be our place in the sphere of religious philosophy, let us hope and pray that in the sphere of practical religious life Princeton may keep the place she has always held. No part of our work is more important than that which addresses itself to the devotional side of our nature and that centres in our chapel services. There have been in past days great seasons of religious awakening in this college. I pray God that times of refreshing may come again. There has always been here a body of earnest, spiritually minded men; there were never more than there are to-day. Christianity, as we understand it, is more than a series of precepts: it is a way of salvation. We preach Christ Jesus, and him crucified. We believe that he is the propitiation for our sins, and that we have redemption through his blood. Through all the hundred and fifty years of the history of the College of New Jersey this message has been faithfully proclaimed in her pulpit; and it is the earnest prayer of all who love her best, and have served her most, that the day may never come when it can be said of those who hold high place in Princeton University that they are ashamed of the gospel of Christ.

After the sermon, which was listened to throughout with close attention, particularly in the passages which appealed for Christian relations between the two great branches of the English-speaking race, and which met with immediate response from the entire audience, a prayer was offered by Dean Murray, and the hymn "Ein' feste Burg ist unser Gott" was sung. The Rev. Dr. W. B. Bodine, of Philadelphia, pronounced the benediction.

When the service was concluded the official body of delegates, trustees, and professors was entertained at luncheon by Mr. and Mrs. Charles E. Green. The less formal round of teas, dinners, and luncheons of the preceding week now began to take on more of the character of academic functions. Of these the chief were the President's dinners, the luncheons and teas provided by Mr. and Mrs. Green, the dinners and luncheons of several professors and trustees — all ending, on the third day of the feast, with the luncheon to the President of the United States and Mrs. Cleveland, and the farewell dinner to the delegates.

The delegates from other institutions and from learned societies were formally received, at three o'clock on Tuesday afternoon, in Alexander Hall. Upon this occasion the delegates from abroad, and the presidents, provosts, and deans of American universities, occupied the platform, the other delegates being seated, with the faculty and trustees of Princeton University, in the orchestra, while the rest of the house was open, by ticket, to the public. The delegates and the institutions they represented were:

The American Academy of Arts and Sciences, Boston.
Hon. William Everett.

American Philosophical Society, Philadelphia, Pa.
Hon. J. Craig Biddle, '41.

American University, Washington.
Chancellor John Fletcher Hurst.

Amherst College, Massachusetts.
President Merrill Edwards Gates.

Andover Theological Seminary, Massachusetts.
President Egbert Coffin Smyth.

University of Athens, Greece.
Hon. Dimitrius Botassi,
Consul-General of the Kingdom of Greece, New York.

Auburn Theological Seminary, New York.
Professor Henry Matthias Booth.

Bangor Theological Seminary, Maine.
President George W. Gilmore, '83.

The Bellevue Hospital Medical College, New York.
Professor William T. Lusk.

Bowdoin College, Maine.
President William De Witt Hyde.

Brown University, Rhode Island.
Professor Albert Harkness.

The Bucknell University, Pennsylvania.
President John Howard Harris.

University of California, California.
Professor Joseph LeConte.

University of Cambridge, England.
Professor Joseph John Thomson.

The Catholic University of America, Washington.
Professor F. Hyvernat.

The Central University of Kentucky, Kentucky.
Chancellor L. H. Blanton.

The University of Chicago, Illinois.
President William Rainey Harper.

The University of the City of Cincinnati, Ohio.
Professor Thomas Herbert Norton.

Clark University, Massachusetts.
President G. Stanley Hall.

College of Charleston, South Carolina.
President Henry E. Shepherd.

Columbia University, New York.
President Seth Low.

Columbian University, Washington.
President B. L. Whitman.

Cornell University, New York.
President Jacob Gould Schurman.

Dalhousie University, Nova Scotia.
President John Forrest.

Dartmouth College, New Hampshire.
President William J. Tucker.

Drew Theological Seminary, New Jersey.
President Henry A. Buttz.

University of Edinburgh, Scotland.
Professor Andrew Seth.

The College of Emporia, Kansas.
President J. D. Hewitt.

Erskine College, South Carolina.
Professor J. I. McCain.

Franklin and Marshall College, Pennsylvania.
President John S. Stahr.

Georgetown University, District of Columbia.
President Joseph Havens Richards, S. J.

University of Göttingen, Germany.
Professor Felix Klein.

University of Halle, Germany.
Professor Johannes Conrad.

Hamilton College, New York.
Dean A. G. Hopkins.

The College of Hampden Sidney, Virginia.
Professor Walter Blair.

Hartford Theological Seminary, Connecticut.
President Chester D. Hartranft.

Harvard University, Massachusetts.
President Charles William Eliot,
Professor George Lincoln Goodale,
Professor William James.

Hobart College, New York.
Dean W. Pitt Durfee.

The Jefferson Medical College, Pennsylvania.
Professor James C. Wilson.

The Johns Hopkins University, Maryland.
President Daniel Coit Gilman.

The University of Kansas, Kansas.
Chancellor Francis H. Snow.

Kenyon College, Ohio.
Professor William F. Peirce.

Knox College, Canada.
Principal William Caven.

Lafayette College, Pennsylvania.
President Ethelbert Dudley Warfield, '82.

The Lake Forest University, Illinois.
Mr. Cyrus Hall McCormick, '79.

Lane Theological Seminary, Ohio.
Professor Kemper Fullerton, '88.

Lehigh University, Pennsylvania.
President Thomas Messinger Drown.

University of Leipzig, Germany.
Professor Karl Brugmann.

Lincoln University, Pennsylvania.
President Isaac N. Rendall.

University of London, England.
Professor Joseph John Thomson.

McCormick Theological Seminary, Illinois.
Professor A. C. Zenos.

McGill University, Canada.
Principal William Peterson.

The Massachusetts Institute of Technology, Massachusetts.
President Francis A. Walker.

The University of Michigan, Michigan.
President James Burrill Angell.

The University of Minnesota, Minnesota.
President Cyrus Northrup.

University of the State of Missouri, Missouri.
President Richard H. Jesse.

Muhlenberg College, Pennsylvania.
President Theodore L. Seip.

National Academy of Sciences, Washington, D. C.
Professor John Trowbridge,
of Harvard University.
Professor Charles Augustus Young,
of Princeton University.

University of Nebraska, Nebraska.
Chancellor George E. MacLean.

New York Law School, New York.
Dean George Chase.

The University of North Carolina, North Carolina.
President E. A. Alderman.

Northwestern University, Illinois.
President Henry Wade Rogers.

Oberlin College, Ohio.
Professor G. Frederick Wright.

Ohio State University, Ohio.
Hon. D. M. Massie, '80.

University of Oxford, England.
Professor Goldwin Smith,
of Toronto.
Professor Edward Bagnall Poulton.

University of Paris, France.
Professor Henri Moissan.

University of Pennsylvania, Pennsylvania.
Provost Charles Custis Harrison.

Presbyterian Theological Seminary, South Carolina.
Rev. Dr. Samuel S. Laws.

Princeton Theological Seminary, New Jersey.
Professor William Henry Green.

Queen's College and University, Canada.
Chancellor Sandford Fleming.

Randolph Macon College, Virginia.
President W. W. Smith.

Roanoke College, Virginia.
President Julius D. Dreher.

Robert College, Constantinople, Turkey.
Professor Charles Anderson.

The Royal Society, London, England.
Professor Joseph John Thomson.

Rutgers College, New Jersey.
President Austin Scott.

University of St. Andrews, Scotland.
Principal William Peterson,
of McGill College and University.

San Francisco Seminary, California.
Professor William Alexander.

The Smithsonian Institution, Washington.
Professor Samuel Pierpont Langley,
Secretary Smithsonian Institution.

South Carolina College, South Carolina.
President James Woodrow.

Southwestern Presbyterian University, Tennessee.
Professor James Adair Lyon, '72.

Swarthmore College, Pennsylvania.
President Charles DeGarmo.

Syrian Protestant College, Syria.
President Daniel Bliss.

University of Texas, Texas.
Professor George Bruce Halsted, '75.

University of Toronto, Canada.
President James Loudon.

Trinity College, Dublin, Ireland.
*Professor Robert Yelverton Tyrrell,**
Professor Edward Dowden.

Union Theological Seminary, New York.
President Thomas Samuel Hastings.

Union University, New York.
President Andrew Van Vranken Raymond.

The United States Military Academy, West Point.
Colonel Peter S. Michie, U. S. A.

United States Naval Academy, Annapolis.
Commander Edwin White, U. S. N.

University of Utrecht, Holland.
Professor Arnold Ambrosius Willem Hubrecht.

Vanderbilt University, Tennessee.
Professor William L. Dudley.

University of Vermont, Vermont.
President Matthew Henry Buckham.

University of Virginia, Virginia.
Professor F. H. Smith.

Washington and Jefferson College, Pennsylvania.
President James D. Moffat.

The Washington and Lee University, Virginia.
Professor Henry Alexander White.

* Professor Tyrrell had arranged to be present, but was unavoidably detained.

Wesleyan University, Connecticut.
Professor John M. Van Vleck, Acting President.

Western Theological Seminary, Pennsylvania.
Professor Matthew Brown Riddle.

Western University of Pennsylvania, Pennsylvania.
Chancellor William J. Holland.

The College of William and Mary, Virginia.
Professor Lyon G. Tyler.

Williams College, Massachusetts.
President Franklin Carter.

University of Wisconsin, Wisconsin.
President Charles Kendall Adams.

Wittenberg College, Ohio.
President S. A. Ort.

Yale University, Connecticut.
Professor George Park Fisher,
Dean of the Divinity School.

After music by Lander's orchestra, Mr. Charles E. Green, of the Board of Trustees, Chairman of the Committee on the Sesquicentennial Celebration, opened the exercises with a brief statement of what Princeton College had done for the country; what she had stood for in the educational world and in the national life; her spirit and attitude toward both; of the stimulus to thinking and high work that had been given the college by the lectures during the preceding week; of the eminent men who had addressed in them the university world; of Princeton's appreciation of so large and distinguished a representation from the universities and colleges of the old world and the new; and most cordially welcomed to the homes and hospitality of Princeton and the university

those who had responded to our invitation and honored us by their presence. He also bade the representatives of the institutions which had sent addresses, to express Princeton's cordial appreciation of the very kind and flattering terms in which they had been pleased to express their good wishes to the college as it entered upon a new era.

Mr. Green then introduced the Rev. Dr. Howard Duffield, of New York, who welcomed the delegates in the following address:

Fellow Princetonians and Friends of Nassau Hall:

Alma Mater keeps open house to-day. Her children are thronging back to the old home. Her neighbors have flocked together from all the country round. A noble company of guests from beyond the water has come to grace her jubilee.

Alma Mater has reached a grand climacteric. She has garnered the fruitage of one hundred and fifty years. Her hand touches the shining goal toward which her patient steps have long been pressing. Garlanded with well-won laurels, she girds herself for wider fields of toil. But scholastic honors are of little worth when severed from human sympathies. She therefore hails with peculiar delight this gathering together of her sons and her companions, whose presence exalts her investiture with academic dignity into a coronation of affection.

Alma Mater welcomes "her boys." They come to her to-day from every compass point. They come freighted with cares, scarred with the conflicts of life, crowned with success, burdened with reverse, silvered with the frosts of winter, but always "her boys." If, as they gather around her, the emotion of their hearts

could be interpreted in speech, they fain would say: "Alma Mater, well-beloved mother, dear art thou to us, though thine attire be never so quiet and sober; thy virtues all unheralded among men; thine achievements bounded by the humblest sphere. We are glad when we see thee put on thy beautiful garments. We rejoice in thy widening renown. We exult as the voices of the world take up thy praise — but love thee more, we cannot."

The College of New Jersey welcomes that guild of literary craftsmen, in whose comradeship she has striven for the welfare of our beloved land. Few American academies had opened their doors when Princeton was born. This institution was the child of those stalwart pioneers of truth who must have a place of study, even if it was built of logs, and who knew how to create a university in a forest clearing. From the meridian of Plymouth Rock, and from the bank of Neshaminy Creek, came the influences that generated Princeton. The Puritanism of New England and the Scotch-Irishism of the middle colonies blended in her life. Harvard furnished one of the most influential founders. Yale contributed the three earliest of her presidents. The Tennents inbreathed the institution with their flaming ardor for the truth.

This handful of schools set to themselves a brave mission. Before this land was measured, while its settlers lingered within the sound of the sea, its forests all untravelled, its rivers unmapped, its fields unfurrowed, they conspired to rear a citizenship which could worthily wield the scepter of such a sovereignty. They knew that knowledge fed patriotism; that ignorance was the owlish foster-mother of public dishonor; that anarchy cannot live in the light; that civic hate never kindled

its incendiary torch at wisdom's altar-fires. Right well did those old-time school-houses deserve to be called "the Martello towers on the coast-line of our civilization." It is a glad omen to behold this auspicious representation of America's academic force, an armament of truth which ultimately must possess the continent. It is a peculiar privilege to salute the delegates of such a brilliant constellation of institutions, established in busy metropolitan centres; lifting their cupolas above the roofs of quiet country towns; anchored on the seaboard, nestling against the hillside, reposing by the lake shore, or studding the imperial prairie land of the West; bearing the titles of historic commonwealths, or standing as the enduring and beneficent memorials of individual devotion to the truth; but all baptized with the spirit of antagonism to the forces which slink and burrow; all banded together by the stress of a supreme endeavor for the uplifting of humanity.

Nassau Hall extends an especial warmth of welcome to the illustrious men of letters from the Old World seats of learning, who have rendered this moment memorable by their coming hitherward. Princeton was at the beginning a colonial school, but it has always been infected with a cosmopolitan spirit. Columbus discovered this new world, but Joseph Henry of Princeton discovered the method of binding worlds together. Our heraldry carries a blazon of European loyalty. The name of "Nassau" unites us to the British throne, and allies us with the champions of European liberty. We wear the colors before which the arms of mediæval tyranny went backward, and the spirit of feudalism was exorcised from Great Britain. The ocean has not insulated this institution. The Atlantic has not been a barrier, but a highway. The Princeton theology has

never held it to be an infraction of the eighth commandment to steal the good and the great wherever found. Once and again she has recruited her teaching with transatlantic thinkers. Alone among American universities she has crossed the sea for her presidents. Twice she has summoned to her leadership the sons of that land where the granite is clothed with the heather, where strength is wedded with beauty. You have journeyed hitherward over a path plowed by the keels of Princeton's treasure-ships. You come to us, not as aliens, but as allies, as kinsfolk, to add a bond tender and undying to the friendships which already bind this institution to those venerable haunts of learning which are beyond the sea.

We bid you welcome in the name of an honored past. In ancient Athens the Parthenon crested the Acropolis. The sanctuary of wisdom glorified the hill which was sacred to the divinity of war. In like manner Nassau Hall stands upon a battle-field. Its site marks a pivotal spot in the struggle for our national existence. Its culture was a prime factor in the formation of our nation's life.

The American revolution was not a spasm of blind unreason. It was a war of eternal principles. It enlisted men of thought, the children of the noblest era of English letters, the inheritors of the literary wealth of Europe. The academy became the recruiting-station for the Continental Army. The munitions of war were obtained from the arsenals of truth. There was logic, as well as powder, behind the bullets. The bayonets thought. The ideas by which the *Mayflower* was motored marched to victory at Yorktown. American independence is the fruit of a ripe intelligence.

Princeton was a veritable Gibraltar of Americanism.

From the moment that the hum of freedom's fight ran through the land, Princeton throbbed with patriotism. Gowned in black, her students burned the papers that hinted compromise with tyranny. They repeated the Boston Tea Party upon the front campus. They wore only American cloth. "We learn patriotism as well as Greek," declared one of their number. They graduated the secretary of the Mecklenburg Convention. Their president sat in the Continental Congress. His impassioned earnestness forced the passage of the Declaration of Independence. The crucial struggle of the Revolution left its imprint upon the wall of Old North. The college chapel became the meeting-place of Congress. Washington was present at its commencements, and enrolled his foster son among its students, and issued his farewell to the army within its shadow. The signing of the treaty of peace at Versailles was proclaimed within its prayer hall in the presence of a brilliant assembly of diplomats. The simple facts of the college annals seem tinged with romance. Cold statistics glow with rhetoric. Suffice it to say that in every instance where scholarship ministers to the dignity and the prosperity of the State; in the conventions which framed laws for the land; upon the field of battle where its honor was maintained; in foreign courts and home cabinets; on the bench and in the pulpit; in the chair of the president of the Senate, and in the home of the President of the nation, the sons of Old Nassau have uplifted the "Orange and the Black."

This potency of Princeton is but an exponent of the personal influence of her leaders. It has been her happy lot to enjoy the guardianship of a company of great teachers, who, as Lowell has truly said, "are as rare as great poets." Dickinson and Burr were courtly, schol-

arly, masterful, and only less princely in thought than Edwards. Jonathan Edwards, whose imposing figure moves across a weird background of Indian haunted forest, wore the mantle of Plato in this modern world. Davies, the builder of Old North, was a latter-day Chrysostom. Finley possessed a classic culture which won academic recognition from beyond the Atlantic. Witherspoon was a reincarnation of John Knox, whose blood tingled in his veins. He recognized no kingship by divine right except the royalty of humanity. His scholastic attainments warranted the christening of his residence with the name of Cicero's country-seat. His patriotic zeal made the forum ring with accents like those which in the olden time "shook the arsenal, and fulmined over Greece." His teaching power reduplicated his personality almost beyond parallel. Of Stanhope Smith, Washington wrote: "There is no college whose president is thought to be more capable to direct a proper system of education than Dr. Smith." Greene and Carnahan led the American universities in the introduction of chemistry as a distinct branch of undergraduate study. MacLean, who wore so well the name of the beloved disciple, was scholar enough to teach the entire curriculum, was publicist enough to create the public-school system of his State, and possessed the high distinction of having never rebuked a student without making a friend. McCosh was our Augustus, who found Princeton brick, and left it marble. Departed from earth, he is still enshrined within the sanctuary of many a pupil's heart. He was a far-sighted, deep-thoughted, tender-hearted man. Well did he voice the emotions of his great compeers, when with wistful pen he wrote as the time of his departure drew nigh: "If I were permitted to come back from the other world to this, I would visit

these scenes so dear to me, that I might once more see the tribes go up to the house of God in companies."

Verily, if the spirits of those who have entered into the better country share in the emotions of those who tarry amid the vicissitude of earth, this great "choir invisible" hail with joy this auspicious hour. Their prayers pointed hitherward, and their unflinching sacrifice and undaunted toil smoothed the upward path to this moment of eminence. They all died in the faith of old Nassau's coming glory. Their unseen presence hallows this moment in which their vision becomes reality. The voices of the mighty dead salute you!

We welcome you in the name of an inspiring future. One of the most striking incidents of academic story occurred at the celebration of Lord Kelvin's distinguished service in the cause of truth. He had forced so many problems to solution, had lifted the shadow from so many mysteries, had provided the civilizing energies of the earth with such varied and invincible equipment, that a notable company gathered to do him honor. He met their congratulations with the significant statement: "Were I at this moment to sum up my life, it would be in the single word — failure." But the time shall come when that sad note of conscious defeat shall be echoed with a victorious "Eureka." The world's intellect is sweeping toward the light. The "open secret" of nature shall be mastered. The hieroglyphics of creation shall at length be deciphered. The veil of Isis shall at last be uplifted from the hidden and benignant face.

The modern impulse toward this sublime event began when the world beheld gleaming behind the Alps:

> "The glory that was Greece
> And the grandeur that was Rome."

A thirst for knowledge smote humanity. A great longing for a vision of the truth filled all hearts with sleepless desire. An enthusiasm to know the reason of things took possession of the European world. The Occident embarked in a crusade of thought. Schools supplanted palaces as seats of power. The aristocracy of birth found a new patent of nobility in learning. The crown jewels of the nations became the universities. The glory of Italy was Bologna, with one starry word as her motto, "Libertas." The kingliest achievement of Charlemagne was the creation of the common school which taught Paris how to become the intellectual mistress of the earth. The old German schoolmasters strung the Teutonic character with so true a fibre, and infused the Teutonic spirit with such an indomitable love for Fatherland, that Napoleon feared the universities more than the Prussian bayonets. Where the soil of Holland was drenched with the life-blood of her sons, whose triumphant love of liberty was stronger than death, arose the academic halls of Leyden. Our Saxon Alfred vindicated his right to be called the Great, by laying the corner-stone of the British universities, which, "steeped in sentiment, spreading their gardens to the moonlight, and whispering from their towers the last enchantments of the Middle Age, keep ever calling us nearer to the goal." Like a company of godfathers, bearing gifts, the sons of these great centres of civilizing progress stand to-day by the cradle-side of Princeton University. Into her new life they pour their distinctive benefactions. From Italy, the native land of Dante and of Angelo, comes the intuition of that beauty which ever lies at the heart of truth. France imparts the intrepid spirit of experiment and discovery. Germany brings the genius for original and sound research. Great Britain bestows

that relish for the classics, that reverence for ethics, that instinct for metaphysics, which are the roots of all generous and enduring culture. From the combination of such primal elements will Princeton seek to develop her distinctive academic life. The Princeton idea of a university came to definition, in connection with two of its early presidents. Edwards said of himself, "If I think of an unsolved theorem I will immediately try to solve it." Of Burr, Benjamin Franklin said, "He was a great scholar, but a very great man." To press fearlessly toward the heart of every mystery, and to raise manhood to its highest terms by the development of great scholarship, is the exact impulse which is carrying the college over into the broader field of university work. The school-house is made for man, and not man for the school-house. There is more in the mystery of existence than the bread-and-butter problem. Intellect is not an instrument for making a living, but for the making of life. Culture is not for the sake of wealth, but of the commonwealth. The university exists to train thinkers who can grasp, and state, and help to solve the great problems of human life; who can liberate those subtle and potent energies which extinguish disorder, stamp out the seeds of crime, and create better citizens, nobler characters, and more God-like men.

We welcome you in the supreme name of Him who is the fountain of all truth, and the goal of all thought, whose honor is the scholar's inspiration, and whose smile is the student's reward—the name of the "Only Wise God." When William of Orange entered the lists in behalf of human liberty, he was asked, "Have you arranged an alliance with any of the great powers who will sustain you in the event of reverse?" "Before

I unsheathed my sword," was the royal reply, "I entered into covenant allegiance with the God of battles." Our founders were worthy princes of the house of Nassau. They burned to enrich their country with a dower of educated citizenship. They aspired to exalt their church with a ministry of liberal and able scholarship. But they were environed with difficulties as vast and as dark as the forests which skirted their dwelling. Their numbers were few. Their dollars were fewer. Sympathy with high ideals is never easy to evoke. But they were not resourceless. They were men of God. Before they gave themselves to their heroic adventure, they entered into covenant with Jehovah of Hosts. He was their strength and their shield. Their academy was founded in his name. The college was prayed into existence. Its cradle was rocked in a church synod. Its youth grew strong in an atmosphere tonic with faith. It has become clothed with strength, and beauty, and victory, beneath the smile of heaven.

The founders are imagined as intolerant. They were intolerant of littleness. They were stern set against superstition. They loved nothing so much as truth. They feared nothing at all but half-truths. They concentrated their lives upon the intense effort to save piety from deformity, to wed faith with intellectuality, to crown Christian character with the diadem of a liberal culture. The founders are imagined as narrow. They were narrow enough not to perceive any conflict between faith and science. They assumed that he who knew God best would best understand the works of God; that the child was the truest interpreter of the father. They were narrow enough to count as of very little worth any culture that issued in universal doubt. Their lives were narrowed into the conviction of the

absolute certainty of some things; and they became bond-slaves of the elemental principles of human nobility. They made the charter of Princeton the Magna Charta of religious liberty in the academic life of America. In 1746 they wrote above the portals of their college this legend: "That no person shall be debarred of any of the privileges of the said college on account of any speculative principles of religion; but those of every religious profession shall have equal privilege and advantage of education in said college." This trumpet-note reverberated throughout the land. Bancroft said: "It was from Witherspoon of New Jersey that Madison imbibed the lesson of perfect freedom in matters of conscience."

Upon this deep, broad rock-bed of faith and freedom the university was founded. In the same catholic spirit it has been builded. Its heraldic motto is "Dei sub numine viget." Its official seal is blazoned with an open Bible. Edwards projected as part of his Princeton work a mighty "History of Redemption," which should combine, in one stupendous literary product, the ideas of Augustine's "City of God," Dante's "Commedia," and the Paradise epics of Milton. Witherspoon struck the key-note of his phenomenal administration when he announced the theme of his inaugural as "The Union of Piety and Science." Joseph Henry, distinguished alike for ability and modesty, as was Newton, whose brilliant successor honors this ceremonial with his presence, habitually introduced his laboratory work by saying, "Young gentlemen, we are about to ask God a question." Guyot devoted his rare power of observation, and his marvellous stores of acquisition, to displaying the harmony between the physical and the scriptural—"Story of the Earth and Man."

Stephen Alexander defined laws of nature as "Methods according to which God ordinarily chooses to act." The last time that McCosh stood in the chapel pulpit, he opened the book to a favorite passage, the prose poem of Paul concerning "Charity." As he reached the sentence, "We know in part," he paused. With the light of the unclouded land already brightening his noble face, he condensed his entire philosophy into a single characteristic declaration, "We know in part—*but we know!*" When he who now wears with such ability and dignity the mantle of Princeton's president, whose brain of light and heart of fire, whose piercing intuition of the truth, whose ardent, progressive, untiring, inspiring devotion to the welfare of the university are Princeton's pride, was inducted into office, he interpreted in memorable phrase the religious genius of the institution. Says President Patton in his inaugural: "We do not mean to extinguish the torch of science that we may sit in religious moonlight, and we do not intend to send our religion up to the biological library for examination and approval. We shall not be afraid to open our eyes in the presence of nature, nor ashamed to close them in the presence of God." This stately hall in which we are assembled is an eloquent and monumental tribute to a resplendent line of Princeton's intellectual nobility, the lustre of whose learning was heightened by the glow of a lofty and unshaken faith.

Some problems are settled at Princeton. Some issues are not open to debate beneath its elms. Its philosophy is rooted in the glory of God and the immortality of man. God is postulated; and the divine spark in human clay is assumed. Conscience underlies the curriculum. Eternity is in view from the class-room. We seek the truth, but we believe that Christ is the most exalted

revelation of the truth. The brightest rays of earthly learning are only "broken lights of Him."

"Dei sub numine viget." The motto of the college becomes the watchword of the university. It is historic. It is prophetic. It explains the past. It ensures the future. It condenses the chronicle of a century and a half into a sentence. It sweeps the expanding horizon of the future with a stroke of the pen. "Dei sub numine viget." *Dei sub numine vigebit.* He who has led the wilderness march in triumph will invest the conquest of the promised land with glory. In His Great Name, Princeton salutes her guests. Sursum corda!

> Let knowledge grow from more to more,
> But more of reverence with it dwell;
> That mind and soul, according well,
> May make one music as before,
> But vaster.

At the conclusion of this address of welcome there was music by the orchestra, after which President Eliot, of Harvard University, read the following response on behalf of the universities and learned societies of America:

In obedience to the summons of your Sesquicentennial Committee, it is my high privilege, as the head of the oldest American university, to present to the President, Trustees, and Faculty of Princeton University, on this auspicious occasion, the hearty congratulations of the universities and learned societies of the United States.

The universities and learned societies of the United States congratulate Princeton University on the relations of mutual support and affection in which she has always stood with that great religious denomination, the

Presbyterian Church — a church which has rendered invaluable service to the cause of civil liberty as well as of religious independence. They rejoice that this relationship is firm and close to-day, and that Princeton University maintains from year to year its habitual contribution to the ministry of that powerful church; but they also felicitate the University that it was expressly provided in the charter of 1748 that no person of any religious denomination whatever should be excluded from any of the liberties, privileges, or immunities of the college on account of his being of a religious profession different from that of the trustees of the college.

They appreciate as a valuable force in the political and religious history of the country the conservative spirit of Princeton University.

They share the pride and satisfaction with which the graduates of Princeton remember the contributions of the college to the membership of the Continental Congress and to the public service of the United States — contributions illustrated by such names as Joseph Reed, John Witherspoon, Oliver Ellsworth, Edward Livingston, and James Madison.

They remember with gratitude the services to the profession of medicine which that distinguished Princeton graduate, the patriot Benjamin Rush, rendered in the early days of medical instruction in America.

They look back with respectful interest to the pioneer work in American history done by David Ramsay, surgeon in the Continental army, in his writings on the history of the American Revolution; and they see in him a worthy predecessor of the brilliant historical writers whose names now adorn the rolls of Princeton University.

The scientific societies of the country venerate the mental power, philosophic insight, and noble character of Joseph Henry, long a teacher in this University, and declare that no worthier name is written in the annals of American science.

Universities and societies alike rejoice that to the study of dialectics and systematic theology, long established here, there was added in later times a school of modern philosophy of wide and liberalizing influence. They have seen with satisfaction that to the ancient College of New Jersey was added, twenty-three years ago, a school of natural science, which soon enlisted a strong corps of vigorous and inspiring teachers and a large body of enthusiastic students. The learned societies of the United States especially rejoice in this broadening of the work of the University, and these great enrichments of its instruction, apparatus, and means of influence.

They see with peculiar satisfaction that the College of New Jersey, like other old American colleges, has conferred priceless benefits on the country by educating, through successive generations, families capable of eminent public service — families which have won not only local, but national repute. It is enough to mention as illustrations the names of Alexander, Bayard, Dayton, Frelinghuysen, Green, Hodge, Sloan, and Stockton. The American colleges have rendered no greater service to the nation than this of giving good training for business, professional, or public life to successive generations from sound family stocks.

Finally, the American universities and learned societies congratulate Princeton University on its habitual inculcation of patriotism and public spirit. The resort to Princeton, though naturally in chief part derived from

the neighboring States of Pennsylvania, New Jersey, and New York, has been in early and in later times of a national breadth. Princeton has thus promoted the unity of the country, and strengthened the bands which bind together the federated States.

The universities and learned societies of the United States observe within recent years many signs of the rise, among the American institutions of learning, of a spirit of sympathy and coöperation unknown before. Institutions which once felt widely separated by distance, by different denominational affiliations, or by diversities of political and social environment, now feel themselves to be close kindred by nature, near neighbors in spirit, and united in the common pursuit of the same lofty ends. With one accord the American universities and learned societies, if they were all represented here, would express the ardent wish that, as the centuries pass, the name and fame of Princeton may mount higher and higher, and her continuous services to freedom, learning, and religion be gratefully accepted and recorded by the American people.

This dignified address by the President of Harvard University was received with hearty applause. And when the applause had subsided, it broke out afresh upon the appearance, at the front of the platform, of Professor Joseph John Thomson of the University of Cambridge, England, who, in behalf of the delegates from the European universities, spoke as follows:

I rise to offer to Princeton University on behalf of the universities and societies of Europe a hearty congratulation. When asked to undertake this duty I felt that the com-

pliment paid to the part that Cambridge University had taken in the establishment of the system of universities in this country was so great that I could not refuse consent. The compliment was all the greater because in choosing me you have disregarded every consideration of personal fitness or distinction.

There are no men more honored of Cambridge than those men of Emmanuel College who started the greatest scheme of university extension the world has ever seen or will see. And although Cambridge cannot pride itself on being so closely connected with Princeton as with another university, yet there is something about Princeton that reminds them of their university. I was told long ago by Cambridge men that they never felt more at home than when they were at Princeton. I, since I have been here, have felt that feeling myself strongly. Princeton, like Cambridge, is a university remote from large cities and manufactories, and a campus with long vistas.

The labors of Princeton men during the last one hundred and fifty years command the gratitude and consideration of every university and scientific society. There is no university but part of whose teaching is due to the labors of Princeton men. To the historian, the lawyer, the politician, and the man of science, Princeton is classic ground. It appears that political events took place here of incalculable importance to this country, and which an Englishman can now heartily acknowledge were settled in the way to best promote the peace, happiness, and prosperity of the world. May they forever attain the distinction of being the last occasion on which there is any issue between these two great countries.

No man of science can forget that Princeton shares with the Royal Institution of London the honor of being

the seat of the greatest discoveries, very important in electricity. It was here that Young discovered the phenomena of electrical vibration, although its importance was not appreciated until it had been rediscovered a few years ago. To Princeton belongs the honor of establishing the first chemical laboratory in this country; and that great discoverer and philosopher, Guyot, has engraved the name of Princeton upon this planet. But to be connected to this planet alone has not been enough for Princeton. The researches of Professor Young on the sun have caused the name of Princeton to be forever associated with the very centre of the solar system.

But great as has been the contribution of Princeton to science and learning, there is the more important fact that this university has, year after year, for one hundred and fifty years, sent out into the country a body of men highly trained, and who have acquired by residence in this university that keen sense of personal honor, that fairness of mind which makes them capable of rendering invaluable service to this country at a critical stage in the history of this country, and they have been rendering valuable service ever since. As your President said this morning, it is not the exceptional men of science that are the real test of the work of this university.

There is no factor in this influence that so makes for good as the existence of a fine university tradition. That each university must make for itself. It cannot receive it even from the most generous benefactor. It must be got by the great deeds, great discoveries and self-sacrifice of its graduates. These are rare things and accumulate but slowly; but Princeton has managed to acquire them. But it is because of the possession of this tradition, as well as the intellectual and scientific achievements of Princeton, that on behalf of the univer-

sities and other societies of Europe I offer you their warmest congratulations.

After Professor Thomson's reply, which aroused great enthusiasm, the orchestra played a selection, and Mr. Green, then rising, read a list, which was as yet only partly complete, of the institutions and societies which had sent congratulatory addresses to Princeton University. As supplemented a few days later, it was as follows:

American.

American Academy of Arts and Sciences . *Massachusetts.*
Amherst College . . . . . *Massachusetts.*
Brown University . . . . . *Rhode Island.*
University of California . . . . . *California.*
Carleton College . . . . . *Minnesota.*
Catholic University of America . . . *Washington, D. C.*
University of Chicago . . . . . *Illinois.*
University of Chicago (The Academical Council) . *Illinois.*
College of the City of New York . . . *New York.*
Clark University . . . . . *Massachusetts.*
University of Colorado . . . . . *Colorado.*
Columbia Theological Seminary . . *South Carolina.*
Columbia University . . . . . *New York.*
Cornell University . . . . . *New York.*
Cornell University (The Faculty) . . . *New York.*
Dartmouth College . . . . . *New Hampshire.*
University of Denver . . . . . *Colorado.*
University of Georgia . . . . . *Georgia.*

Georgetown University . . . . *Georgetown, D. C.*
Hampden-Sidney College . . . . . *Virginia.*
Harvard University . . . . . *Massachusetts.*
Harvard University (The President and Fellows) . *Mass.*
Haverford College . . . . . *Pennsylvania.*
Hobart College . . . . . *New York.*
The Johns Hopkins University . . . . *Maryland.*
Knox College . . . . . *Illinois.*
Lafayette College . . . . . *Pennsylvania.*
Lake Forest University . . . . . *Illinois.*
Lick Observatory . . . . . *California.*
McCormick Theological Seminary . . . . *Illinois.*
Massachusetts Institute of Technology . *Massachusetts.*
Massachusetts Institute of Technology (The Faculty) *Mass.*
University of Missouri . . . . . *Missouri.*
University of Nebraska . . . . . *Nebraska.*
New York University . . . . . *New York.*
Northwestern University . . . . . *Illinois.*
University of Pennsylvania . . . . *Pennsylvania.*
Pennsylvania College . . . . . *Pennsylvania.*
Princeton Theological Seminary . . . *New Jersey.*
Rutgers College . . . . . *New Jersey.*
Southwestern Presbyterian University . . *Tennessee.*
Swarthmore College . . . . . *Pennsylvania.*
Syracuse University . . . . . *New York.*
University of Texas . . . . . *Texas.*
Trinity College . . . . . *Connecticut.*
Union University . . . . . *New York.*
United States Military Academy . . . *New York.*
United States Naval Academy . . . . *Maryland.*

Vanderbilt University . . . . . *Tennessee.*
University of Vermont . . . . . *Vermont.*
University of Virginia . . . . . *Virginia.*
Washington University . . . . . *Missouri.*
Washington and Lee University . . . *Virginia.*
Western Reserve University . . . . . *Ohio.*
Western University of Pennsylvania . . *Pennsylvania.*
Williams College . . . . . *Massachusetts.*
University of Wisconsin . . . . . *Wisconsin.*
Wittenberg College . . . . . *Ohio.*
Yale University . . . . . *Connecticut.*
Yale University (The Corporation) . . . *Connecticut.*

Canadian.

Dalhousie University . . . . . *Halifax.*
McGill University . . . . . *Montreal.*
Queen's College and University . . . *Kingston.*
University of Toronto . . . . . *Toronto.*

European.

University of Aberdeen . . . . . *Scotland.*
University of Amsterdam . . . . . *Holland.*
University of Athens . . . . . *Greece.*
University of Basle . . . . . *Switzerland.*
University of Berlin . . . . . *Germany.*
University of Berne . . . . . *Switzerland.*
University of Bologna . . . . . *Italy.*
University of Bonn . . . . . *Germany.*

University of Brussels	*Belgium.*
University of Budapest	*Hungary.*
University of Cambridge	*England.*
University of Christiania	*Norway.*
University of Copenhagen	*Denmark.*
University of Dublin	*Ireland.*
University of Edinburgh	*Scotland.*
University of Glasgow	*Scotland.*
University of Göttingen	*Germany.*
University of Greifswald	*Germany.*
University of Halle	*Germany.*
University of Heidelberg	*Germany.*
University of Jena	*Germany.*
University of Kiel	*Germany.*
University of Königsberg	*Germany.*
University of Leipzig	*Germany.*
University of Leyden	*Holland.*
University of Lille	*France.*
University of London	*England.*
University of Moscow	*Russia.*
University of Munich	*Germany.*
University of Oxford	*England.*
Owens College	*England.*
University of Padua	*Italy.*
University of Paris	*France.*
University of Prague	*Austria.*
Queen's College	*Ireland.*
University of Rome	*Italy.*
University of Rostock	*Germany.*
Royal Prussian Academy	*Germany.*

Royal Society . . . . . *England.*
University of St. Andrews . . . . . *Scotland.*
University of St. Petersburg . . . . . *Russia.*
University of Salamanca . . . . . *Spain.*
University of Strassburg . . . . . *Germany.*
University of Tübingen . . . . . *Germany.*
University of Upsala . . . . . *Sweden.*
University of Utrecht . . . . . *Holland.*
University of Zürich . . . . . *Switzerland.*

From other Countries.

University of Melbourne . . . . . *Australia.*
Syrian Protestant College . . . . . *Syria.*
University of Tokio . . . . . *Japan.*

The chairman then announced that the exercises were at an end, but invited the delegates and the Princeton trustees and faculty to meet immediately in the Chancellor Green Library and be presented to one another. Accordingly, the long procession of delegates streamed eastward over the lawns, and there was much hand-shaking, though necessarily but little conversation, in the rotunda of the library, where there was barely room to stand. Here were displayed most of the congratulatory addresses from universities, colleges, and learned societies — a brilliant collection of beautifully executed letters, most of them in Latin and on parchment, and many of them adorned with gorgeous hand illuminations in mediaeval style.

There was also an exhibition, in the Trustees' Room, of a collection of documents and relics connected with the origin

and history of the old College of New Jersey, together with a collection of Princetoniana, which, for want of space, did not include, however, the Pyne-Henry collection of some six hundred autographs and documents, the Libbey collection of several hundred books and pamphlets, and the growing McAlpin collection. There were displayed:

1. The New York Post Boy, No. 213, Feb. 16, 1746–7, containing an announcement of the granting of the first charter, Oct. 22, 1746. Libbey Collection.
2. The Charter of 1748, original document. College Archives.
3. The first minutes of the trustees, 1748. College Archives.
4. The watch of Vice-President Burr.
5. A cane from wood of the Log College. Presented by the Rev. F. Beck Harbaugh.
6. *The Sesquicentennial Memorial Medal, in gold. Morgan Collection.
7. Davies' and Tennent's General Account of the College of New Jersey. First edition, quarto, 8 pp., New York, 1752. Loaned by William R. Weeks, Esq.
8. Davies' and Tennent's General Account of the College of New Jersey. Second edition, folio, 8 pp., London, 1754. [Facsimile.] Loaned by William R. Weeks, Esq.
9. Davies' and Tennent's General Account of the College of New Jersey. Third edition, folio, 8 pp., Edinburgh, 1754. Loaned by William R. Weeks, Esq.

* The medal was designed by Mr. Thomas Shields Clark, '82. It is three inches in diameter. On its face is a representation of Nassau Hall, standing amid the elms of the campus, and below is the legend AVLA NASSOVICA, MDCCCXCVI. On the back is the inscription (in Augustan capitals), QVOD ANTEA FVIT COLLEGIVM NEOCAESARIENSE NVNC ANNIS CL IMPLETIS VNIVERSITAS PRINCETONIENSIS SAECVLVM SPECTAT NOVVM. Above this, in smaller letters in a Roman bracket, is the oldest motto of Princeton—DEI SVB NVMINE VIGET. The medal was struck at the United States mint in Philadelphia. The issue consists of one copy in gold, thirty in silver, and five hundred in bronze. There are also two proof copies in bronze.

10. Davies' and Tennent's General Account of the College of New Jersey. Fourth edition, small octavo, 16 pp., Edinburgh, 1754. Loaned by William R. Weeks, Esq.
11. Petition of Gilbert Tennent and Samuel Davies in the name of the College. The edition of 1752, both Edinburgh editions, and the petition are original copies, and in each case the only copies known. No. 8 is a facsimile of the only known copy, which is in the British Museum.
12. Diary of President Davies, 1753–54. This is a record of the trip for which the General Account was prepared.
13. Blair's Account of the College of New Jersey. Woodbridge, New Jersey, 1764.
14. Witherspoon's Address in Behalf of the College of New Jersey.
15. Green's Address of the Trustees of the College of New Jersey.
16. Jonathan Edwards' Bible with his autograph. Presented by the Rev. W. H. Prestley.
17. President Burr's Account-book. Open at account with Jonathan Edwards.
18. President Burr's Manuscript Sermons. Presented by Mrs. Eli Whitney.
19. Library Catalogue, 1760. Scribner Collection.
20. The Military Glory of Great Britain, a commencement exercise, 1762.
21. A Poem on the Rising Glory of America, a commencement exercise, 1771.
22. Wansey's Journal, extra illustrated. Open at account of Princeton as it was in 1794. McAlpin Collection.
23. Belcher's Commission as Governor.
24. Autograph Letter of Governor Belcher.
25. Autograph of Governor Belcher in a book given by him to the library.
26. President Burr's Sermon at the Interment of Governor Belcher.
27. Autographs of President Dickinson, President Burr, President Davies, President Finley, President Witherspoon, President Smith, President Green, President Carnahan, President McCosh. Pyne-Henry Collection.

28. Consent of New York Trustees to locate the College at Princeton. Pyne-Henry Collection.
29. Accounts of Samuel Hazard, 1751.
30. Record of the sale of a negro to President Burr.
31. Scheme of a Lottery for the College, 1763.
32. Subscription List, 1802.
33. Petition of Trustees to the General Assembly, 1779.
34. Petition of Trustees to Freeholders.
35. Bill for lumber, 1764.
36. Bill for Trustee Dinner, 1771.
37. Autographs of Benjamin Rush, 1760; Richard Rush, 1797; John Beatty, 1769; Elias Boudinot, Richard Stockton, 1748; Oliver Ellsworth, 1766; James Caldwell ("the Rebel High-priest"), 1759; Henry Lee ("Light-Horse Harry"), 1772.
38. President James Madison's Diploma as LL.D.
39. Deed signed by Presidents Madison and Monroe.
40. Autograph Letter of President Madison announcing the delivery of Louisiana to the United States.
41. Autograph of Vice-President Burr.
42. Receipt for Burr's board and washing.
43. Autograph Letter of Vice-President Dallas.
Nos. 29 to 43 belong to the Pyne-Henry Collection.
44. Old Diplomas. Libbey Collection.
45. Diploma of George Duffield, 1752, Chaplain of the Continental Congress. Presented by George Duffield, M.D., of Detroit.
46. Triennial Catalogue, 1773. Libbey Collection.
47. Broadside Catalogue, 1805. Libbey Collection.
48. Commencement Programme, 1760. Libbey Collection.
49. Nassau Hall as it was in 1760. Libbey Collection.
50. Portrait of Henry Lee ("Light-Horse Harry"), 1773. Pyne-Henry Collection.
51. Views of the proposed library building, the west front, the quadrangle, the tower.

52. Autograph of William of Nassau, in whose honor Nassau Hall was named. Pyne-Henry Collection.
53. Autograph of George II., under whom the charter was received.
54. Some official publications and periodicals, edited in whole or in part by members of the university.

Long before nine o'clock on the evening of the first day, Alexander Hall began to fill again, this time with an audience more generally composed of ladies than in the morning or afternoon. When Mr. Walter Damrosch tapped for silence, the auditorium was completely occupied in every part, hundreds being obliged to stand in the aisles and back of the seats in the gallery.

The programme was as follows:

I. **Jubilee Overture** . . . . . WEBER

II. **Unfinished Symphony** . . . . SCHUBERT
a. Allegro Moderato
b. Andante con moto

III. **Waldweben** . . . . . WAGNER

INTERMISSION

IV. **Academic Festival Overture** . . . BRAHMS
(Composed for the Festival of the University of Breslau)

V. **Gavotte for Strings** . . . . . BACH

VI. **Poème Symphonique,** "Le Rouet d'Omphale" SAINT-SAËNS

VII. **Marche Solennelle** . . . TSCHAIKOWSKY

MR. WALTER DAMROSCH, CONDUCTOR

When, in Weber's Jubilee Overture, the broad strains of the national anthem emerged from the climax of complicated harmonies, the audience rose by a common and spontaneous impulse. It was generally remarked that the programme was happily arranged to produce a cumulative effect, and the march by Tschaikowsky was a grand and appropriate conclusion.

The Second Day.

Wednesday, the second day, was devoted to the alumni and students, in the sense that the delegates were allowed to rest somewhat from the fatigues of Tuesday, and furthermore because it terminated in the great torchlight procession in which Princeton men were almost the only element. But it might as fittingly have been called the day devoted to literature, for the most memorable of its events were the Oration and the Poem, both, to be sure, by Princeton graduates. At half-past ten, as upon the preceding morning, the academic procession formed in Marquand Chapel, and marched, through even a denser throng, to Alexander Hall, which was filled with a large audience. Mr. Charles E. Green introduced Governor John W. Griggs, of New Jersey, ex-officio President of the Board of Trustees, who presided during the morning, and whose first duty it was to present the Reverend Doctor Henry van Dyke, of New York City, a graduate of the College in the class of 1873, representing the Cliosophic Society, who recited, with refinement and deep feeling, this Academic Ode:

THE BUILDERS.

I

Into the dust of the making of man
Spirit was breathed when his life began,
Lifting him up from his low estate
With masterful passion, the wish to create.
Out of the dust of his making, man
Fashioned his works as the ages ran;
Palace and fortress and temple and tower,
Filling the world with the proof of his power.
The clay wherein God made him
Grew plastic and obeyed him;
The trees, high-arching o'er him,
Fell everywhere before him;
The hills, in silence standing,
Gave up, at his commanding,
Their ancient rock foundations,
To strengthen his creations;
And all the metals hidden
Came forth as they were bidden,
To help his high endeavour,
And build a house to stand forever.

II

The monuments of mortals
Are as the flower of the grass;
Through Time's dim portals
A voiceless, viewless wind doth pass;
And where it breathes, the brightest blooms decay,
The forests bend to earth more deeply day by day,
And all man's mighty buildings fade away.
One after one,
They pay to that dumb breath
The tribute of their death,
And are undone.
The towers incline to dust,
The massy girders rust,
The domes dissolve in air,
The pillars that upbear

The woven arches crumble, stone by stone,
While man the builder looks about him in despair,
For all his works of pride and power are overthrown.

III

A Voice spake out of the sky:
"Set thy desires more high.
Thy buildings fade away
Because thou buildest clay.
Now make the fabric sure
With stones that shall endure.
Hewn from the spiritual rock,
The immortal towers of the soul
At Time's dissolving touch shall mock,
And stand secure while æons roll."

IV

Well did the wise in heart rejoice
To hear the secret summons of that Voice,
And patiently begin
The builder's work within;
Houses not made with hands,
Nor founded on the sands.
And thou, reverèd Mother, at whose call
We come to keep thy joyous festival,
And celebrate,
With fitting state,
The glory of thy labours on the walls of Truth,
Through seven-score years and ten of thine eternal youth,—
A master builder thou,
And on thy shining brow,
Like Cybele, in fadeless light dost wear
A diadem of turrets, strong and fair.

V

I see thee standing in a lonely land,
But late and hardly won from solitude,
Unpopulous and rude,—
On that far western shore I see thee stand,

Like some young goddess from a brighter strand;
While in thine eyes a radiant thought is born,
Enkindling all thy beauty like the morn,
And guiding to thy work a powerful hand.
Sea-like the forest rolled in waves of green,
And few the lights that glimmered, leagues between.
High in the North, for four-score years alone,
Fair Harvard's earliest beacon-tower had shone;
Then Yale was lighted, and an answering ray
Flashed from the meadows by New Haven Bay.
But deeper spread the woodland, and more dark,
Where first Neshaminy received the spark
Of sacred learning to a frail abode,
And nursed the holy fire until it glowed.
Thine was the courage, thine the larger look,
That raised yon taper from its humble nook;
Thine was the hope, and thine the stronger will,
That built the beacon here on Princeton hill.
"New light!" men cried, and murmured that it came
From an unsanctioned source, with lawless flame;
Too free it shone, for still the church and school
Must only shine according to their rule.
But Princeton answered, in her nobler mood,
"God made the light, and all the light is good.
There is no war between the old and new;
The conflict lies between the false and true.
The stars that high in heaven their courses run,
In glory differ, but their light is one.
The beacons gleaming o'er the sea of life,
Are rivals but in radiance, not in strife.
Shine on, ye sister towers, across the night!
I too will build a lasting home for light."

VI

Brave was that word of faith, and bravely was it kept:
With never-wearying zeal, that faltered not, nor slept,
She toiled to raise her tower; and while she firmly laid
The deep foundation-walls, at all her toil she prayed.
And men who loved the truth, because it made them free,
And men who saw the two-fold word of God agree,

Reading the book of nature and the sacred page
By the same inward ray that grows from age to age,
Were built like living stones that beacon to uplift,
And, drawing light from Heaven, gave to the world the gift.
Nor ever, while they searched the secrets of the earth,
Or traced the stream of life through mystery to its birth;
Nor ever, while they taught the lightning flash to bear
The messages of man in silence through the air,
Fell from that home of light one false perfidious ray,
To blind the trusting heart or lead the life astray;
But still, while knowledge grew more luminous and broad,
It lit the path of faith, and showed the way to God.

VII

Yet not for peace alone
    Labour the builders.
Work that in peace has grown
Swiftly is overthrown,
When from the darkening skies
Storm-clouds of wrath arise,
And through the cannons' crash
War's deadly lightning-flash
    Smites and bewilders.
Ramparts of strength must frown
Round every placid town
    And city splendid;
All that our fathers wrought
With true prophetic thought,
    Must be defended.

VIII

But who should raise protecting walls for thee,
Thou young, defenceless land of liberty?
Or who could build the fortress strong enough,
Or stretch the mighty bulwark long enough
    To hold thy far-extended coast,
    Against the overweening host,
That took the open path across the sea,
    And, like a tempest, poured
    Their desolating horde
To quench thy dawning light in gloom of tyranny?

Yet not unguarded thou wert found,
When on thy shore with sullen sound
The blaring trumpets of an unjust king
Proclaimed invasion. From the insulted ground,
In freedom's desperate hour, there seemed to spring
Invisible walls for her defense;
Not trembling, like those battlements of stone
That fell in fear when Joshua's horns were blown;
But standing firmer, growing still more dense
With every new assault of alien insolence:
While cannon roared, and flashed, and roared again,
In sovereign pride the living rampart rose,
To meet the onset of imperious foes
With a long line of brave, unconquerable men.
This was thy fortress, well-defended land,
And on these walls the patient, building hand
Of Princeton laboured with the force of ten.
Her sons were foremost in the furious fight:
Her sons were firmest to uphold the right
In council-chambers of the new-born state,
And prove that he who would be free must first be great
Of heart, and high in thought, and strong
In purpose not to do or suffer wrong.
Such were the men, impregnable to fear,
Whose patriot hearts were moulded here;
And when war shook the land with threatening shock,
The men of Princeton stood like muniments of rock.
Nor has the breath of Time
Dissolved that proud array
Of imperturbable strength;
For though the rocks decay,
And all the iron bands
Of earthly strongholds are unloosed at length,
And buried deep in gray oblivion's sands;
The work that heroes' hands
Wrought in the light of freedom's natal day
Shall never fade away;
But lifts itself, sublime,
Into a lucid sphere,
For ever still and clear,

And far above the devastating breath of Time;
Preserving, in the memory of the fathers' deed,
A never-failing fortress for their children's need.
There we confirm our hearts to-day; and there we read,
On many a stone, the signature of fame,
The builder's mark, our Alma Mater's name.

IX

Bear with us then a moment, if we turn
From all the present splendours of this place,—
The lofty towers that like a dream have grown
Where once old Nassau Hall stood all alone,—
Back to that ancient time, with hearts that burn
In filial reverence and pride, to trace
The glory of our Mother's best degree,
In that "high son of Liberty,"
Who like a granite block
Riven from Scotland's rock
Stood loyal here to keep Columbia free.
Born far away beyond the ocean's roar,
He found his fatherland upon this shore;
And every drop of ardent blood that ran
Through his great heart was true American.
He held no weak allegiance to a distant throne,
But made his new-found country's cause his own;
In peril and distress,
In toil and weariness,
When darkness overcast her
With shadows of disaster,
And voices of confusion
Proclaimed her hope delusion,
Robed in his preacher's gown,
He dared the danger down;
Like some old prophet chanting an inspired rune,
Through freedom's councils rang the voice of Witherspoon:
And thou, my country, write it on thy heart:
Thy sons are they who nobly take thy part;
Who dedicates his manhood at thy shrine,
Wherever born, is born a son of thine.
Foreign in name, but not in soul, they come
To find in thee their long-desired home;

Lovers of liberty, and haters of disorder,
They shall be built in strength along thy border.
Ah, dream not that thy future foes
Will all be foreign-born;
Turn thy clear look of scorn
Upon thy children who oppose
Their passions wild and policies of shame,
To wreck the righteous splendours of thy name!
Untaught and over-confident they rise,
With folly on their tongues and envy in their eyes;
Strong to destroy, but powerless to create,
And ignorant of all that made our fathers great;
Their hands would take away thy golden crown,
And shake the pillars of thy freedom down
In Anarchy's ocean, dark and desolate.
Oh, should that storm descend,
What fortress shall defend
The land our fathers wrought for,
The liberties they fought for?
What bulwark shall secure
Her shrines from sacrilege and keep her altars pure?
Then, ah then,
As in the olden days,
The builders must upraise
A rampart of indomitable men.
Once again,
Dear Mother, if thy heart and hand be true,
There will be building work for thee to do.
Yea, more than once again,
Thou shalt win lasting praise,
And never-dying honour shall be thine,
For setting many stones in that illustrious line,
To stand unshaken in the swirling strife,
And guard their country's honour as her life!

X

Softly, my harp, and let me lay the touch
Of silence on these rudely clanging strings:
For he who sings
Even of noble conflicts overmuch,
Loses the inward sense of better things;

And he who makes a boast
Of knowledge, darkens that which counts the most,—
The insight of a wise humility
That reverently adores what none can see.
The glory of our life below
Comes not from what we do, or what we know,
But dwells forevermore in what we are.
There is an architecture grander far
Than all the fortresses of war;
More inextinguishably bright
Than learning's lonely towers of light.
Framing its walls of faith and hope and love
In deathless souls of men, it lifts above
The frailty of our earthly home
An everlasting dome;
The sanctuary of the human host,
The living temple of the Holy Ghost.

XI

If music led the builders long ago,
When Arthur planned the halls of Camelot,
And made the mystic city swiftly grow,
Like some strange flower in that forsaken spot;
What sweeter music shall we bring.
To weave a harmony divine
Of prayer and holy thought,
Into the labours of this loftier shrine,
This consecrated hill,
Where, through so many a year,
The hands of faith have wrought,
With toil serene and still,
And heavenly hope, to rear
The eternal dwelling of the Only King?
Here let no martial trumpet blow,
Nor instruments of pride proclaim
The loud exultant notes of fame.
But let the chords be clear and low,
And let the anthem deeper grow,
And let it move more solemnly and slow,—
Like that which came
From angels' lips, when first they hymned their Maker's name;

For only such an ode
Can seal the harmony
Of that deep masonry
Wherein the soul of man is framed for God's abode.

XII

O thou whose boundless love bestows
The joy of earth, the hope of heaven;
Thou whose unchartered mercy flows
O'er all the blessings Thou hast given:
Thou by whose light alone we see;
Thou by whose truth our souls, set free,
Are made imperishably strong,
Hear thou the solemn music of our song!

Grant us the knowledge that we need
To solve the questions of the mind;
Light Thou our candle while we read,
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders Thou hast wrought of old;
Reveal Thyself in every law,
And gild the towers of truth with holy awe.

Be Thou our strength when war's wild gust
Rages about us, loud and fierce;
Confirm our souls, and let our trust
Be like a wall that none can pierce;
Give us the courage that prevails,
The steady faith that never fails;
Help us to stand, in every fight,
Firm as a fortress to defend the right.

O God, make of us what Thou wilt;
Guide Thou the labour of our hand;
Let all our work be surely built
As Thou, the Architect, hast planned.
But whatsoe'er Thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let Thy presence rest
Forever in the temple of our breast.

The poem was listened to with close attention and manifest appreciation, being spoken so clearly that every one could hear and understand each verse. "It soared steadily," as a good critic observed, "and rested at a high point." It was greeted by warm applause.

After a selection of music, Professor Woodrow Wilson, of the class of 1879, representing the American Whig Society, was introduced by Governor Griggs, and delivered the oration, entitled "Princeton in the Nation's Service."

When Professor Wilson rose to speak, the members of the class of 1879, who were seated together, stood up to greet him, but their cheers were drowned in those of the whole assembly. The oration was interrupted by applause at several points, particularly when the orator pleaded for sound and conservative government, and an education that shall draw much of its life from the best and oldest literature. At its conclusion the cheering was general and long-continued.

PRINCETON IN THE NATION'S SERVICE.

PRINCETON pauses to look back upon her past to-day, not as an old man grown reminiscent, but as a prudent man, still in his youth and lusty prime, and at the threshold of new tasks, who would remind himself of his origin and lineage, recall the pledges of his youth, assess as at a turning in his life the duties of his station.

We look back only a little way to our birth; but the brief space is quick with movement and incident enough to crowd a great tract of time. Turn back only one hundred and fifty years, and you are deep within quiet colony times, before the French or Indian war or thought

of separation from England. But a great war is at hand. Forces long pent up and local presently spread themselves at large upon the continent, and the whole scene is altered. The brief plot runs with a strange force and haste: First, a quiet group of peaceful colonies, very placid and commonplace and dull, to all seeming, in their patient working out of a slow development; then, of a sudden, a hot fire of revolution, a quick release of power, as if of forces long pent up, but set free at last in the generous heat of the new day; the mighty processes of a great migration, the vast spaces of a waiting continent filled almost suddenly with hosts bred in the spirit of conquest; a constant making and renewing of governments, a stupendous growth, a perilous expansion. Such days of youth and nation-making must surely count double the slower days of maturity and calculated change, as the spring counts double the sober fruitage of the summer.

Princeton was founded upon the very eve of the stirring changes which put this drama on the stage—not to breed politicians, but to give young men such training as, it might be hoped, would fit them handsomely for the pulpit and for the grave duties of citizens and neighbors. A small group of Presbyterian ministers took the initiative in its foundation. They acted without ecclesiastical authority, as if under obligation to society rather than to the church. They had no more vision of what was to come upon the country than their fellow colonists had; they knew only that the pulpits of the middle and southern colonies lacked properly equipped men, and all the youth in those parts ready means of access to the higher sort of schooling. They thought the discipline at Yale a little less than liberal, and the training offered as a substitute in some quarters elsewhere a good deal

less than thorough. They wanted a "seminary of true religion and good literature" which should be after their own model and among their own people. It was not a sectarian school they wished. They were acting as citizens, not as clergymen, and the charter they obtained said never a word about creed or doctrine; but they gave religion the first place in their programme, which belonged to it of right, and the formation of their college they confided to the Rev. Jonathan Dickinson, one of their own number, a man of such mastery as they could trust. Their school was first of all merely a little group of students gathered about Mr. Dickinson in Elizabeth. Its master died the very year his labors began; and it was necessary to induce the Rev. Aaron Burr, one of the trustees, to take the college under his own charge at Newark. It was the charm and power of that memorable young pastor and teacher which carried it forward to a final establishment. Within ten years many friends had been made, substantial sums of money secured, a new and more liberal charter obtained, and a permanent home found at Princeton. And then its second president died, while still in his prime, and the succession was handed on to other leaders of like quality.

It was the men, rather than their measures, as usual, that had made the college vital from the first and put it in a sure way to succeed. The charter was liberal, and very broad ideas determined the policy of the young school. There were laymen upon its board of trustees, as well as clergymen — not all Presbyterians, but all lovers of progress and men known in the colony. No one was more thoroughly the friend of the new venture than Governor Belcher, the representative of the crown. But the life of the college was in the men that administered it and spoke in its class rooms, a notable line of

thinkers and orators. There had not been many men more to be regarded in debate or in counsel in that day than Jonathan Dickinson; and Aaron Burr was such a man as others turn to and follow with an admiration and trust they might be at a loss to explain, so instinctive is it and inevitable,—a man with a touch of sweet majesty in his presence, and a grace and spirit in his manner which more than made amends for his small and slender figure; the unmistakable fire of eloquence in him when he spoke, and the fine quality of sincerity. Piety seemed with him only a crowning grace.

For a few brief weeks after Burr was dead Jonathan Edwards, whom all the world knows, was president in his stead; but death came quickly and left the college only his name. Another orator succeeded him, Samuel Davies, brought out of Virginia, famous out of all proportion to his years, you might think, until you heard him speak and knew the charm, the utterance, and the character that made him great. He, too, was presently taken by the quick way of death, though the college had had him but a little while; and Samuel Finley had presided in his stead, with wise sagacity and a quiet gift of leadership, for all too short a time, and was gone, when John Witherspoon came to reign in the little academic kingdom for twenty-six years. It was by that time the year 1768. Mr. Dickinson had drawn that little group of students about him under the first charter only twenty-one years ago; the college had been firmly seated in Princeton for only the twelve years in which it had seen Burr and Edwards and Davies and Finley die, and had found it not a little hard to live so long in the face of its losses and the uneasy movements of the time. It had been brought to Princeton in the very midst of the French and Indian war, when the country was in doubt who should

possess the continent. The deep excitement of the Stamp Act agitation had come, with all its sinister threats of embroilment and disaffection, while yet the college was in its infancy and first effort to live. It was impossible it should obtain proper endowment or any right and equable development in such a season. It ought, by every ordinary rule of life, to have been quite snuffed out in the thick and troubled air of the time. New Jersey did not, like Virginia and Massachusetts, easily form her purpose in that day of anxious doubt. She was mixed of many warring elements, as New York also was, and suffered a turbulence of spirit that did not very easily breed "true religion and good literature."

But your thorough Presbyterian is not subject to the ordinary laws of life—is of too stubborn a fibre, too unrelaxing a purpose, to suffer mere inconvenience to bring defeat. Difficulty bred effort, rather; and Dr. Witherspoon found an institution ready to his hand that had come already in that quickening time to a sort of crude maturity. It was no small proof of its self-possession and self-knowledge that those who watched over it had chosen that very time of crisis to put a man like John Witherspoon at the head of its administration, a man so compounded of statesman and scholar, Calvinist, Scotsman, and orator that it must ever be a sore puzzle where to place or rank him—whether among great divines, great teachers, or great statesmen. He seems to be all these and to defy classification, so big is he, so various, so prodigal of gifts. His vitality entered like a tonic into the college, kept it alive in that time of peril, —made it as individual and inextinguishable a force as he himself was, alike in scholarship and in public affairs.

It has never been natural, it has seldom been possible, in this country for learning to seek a place apart and hold

aloof from affairs. It is only when society is old, long settled in its ways, confident in habit, and without self-questionings upon any vital point of conduct, that study can affect seclusion and despise the passing interests of the day. America has never yet had a season of leisured quiet in which students could seek a life apart without sharp rigors of conscience, or college instructors easily forget that they were training citizens as well as drilling pupils; and Princeton is not likely to forget that sharp schooling of her youth, when she first learned the lesson of public service. She shall not easily get John Witherspoon out of her constitution.

It was a piece of providential good fortune that brought such a man to Princeton at such a time. He was a man of the sort other men follow and take counsel of gladly, and as if they found in him the full expression of what is best in themselves. Not because he was always wise, but because he showed always so fine an ardor for whatever was worth while, and of the better part of man's spirit; because he uttered his thought with an inevitable glow of eloquence; because of his irresistible charm and individual power. The lively wit of the man, besides, struck always upon the matter of his thought like a ray of light, compelling men to receive what he said, or else seem themselves opaque and laughable. A certain straightforward vigor in his way of saying things gave his style an almost irresistible power of entering into men's convictions. A hearty honesty showed itself in all that he did, and won men's allegiance upon the instant. They loved him even when they had the hardihood to disagree with him.

He came to the college in 1768, and ruled it till he died, in 1794. In the very middle of his term as head of the college the Revolution came, to draw men's minds

imperatively off from everything but war and politics, and he turned with all the force and frankness of his nature to the public tasks of the great struggle: assisted in the making of a new constitution for the State; became her spokesman in the Continental Congress; would have pressed her on if he could to utter a declaration of independence of her own before the Congress had acted; voted for and signed the great Declaration with hearty good will when it came; acted for the country in matters alike of war and of finance; stood forth in the sight of all the people a great advocate and orator, deeming himself forward in the service of God when most engaged in the service of men and of liberty. There were but broken sessions of the college meanwhile. Each army in its turn drove out the little group of students who clung to the place. The college building now became a military hospital, and again a barracks for the troops — for a little while, upon a memorable day in 1777, a sort of stronghold. New Jersey's open counties became, for a time, the Revolutionary battle-ground and field of manœuvre. Swept through from end to end by the rush of armies, the State seemed the chief seat of the war, and Princeton a central point of strategy. The dramatic winter of 1776–'77 no Princeton man could ever forget, lived he never so long — that winter which saw a year of despair turned suddenly into a year of hope. In July there had been bonfires and boisterous rejoicings in the college yard and in the village street at the news of the Declaration of Independence, for though the rest of the country might doubt and stand timid for a little to see the bold thing done, Dr. Witherspoon's pupils were in spirits to know the fight was to be fought to a finish. Then suddenly the end had seemed to come. Before the year was out Washington was in

the place, beaten and in full retreat, only three thousand men at his back, abandoned by his generals, deserted by his troops, hardly daring to stop till he had put the unbridged Delaware between himself and his enemy. The British came close at his heels, and the town was theirs until Washington came back again, the third day of the new year, early in the morning, and gave his view halloo yonder upon the hill, as if he were in the hunting-field again. Then there was fighting in the very streets, and cannon planted against the walls of Old North herself. 'T was not likely any Princeton man would forget those days when the whole face of the war was changed, and New Jersey was shaken of the burden of the fighting.

There was almost always something doing at the place when the soldiers were out, for the strenuous Scotsman who had the college at his heart never left it for long at a time, for all he was so intent upon the public business. It was haphazard and piecemeal work, no doubt, but there was the spirit and the resolution of the Revolution itself in what was done — the spirit of Witherspoon. It was not as if some one else had been master. Dr. Witherspoon could have pupils at will. He was so much else besides schoolmaster and preceptor, was so great a figure in the people's eye, went about so like an accepted leader, generously lending a great character to a great cause, that he could bid men act and know that they would heed him.

The time, as well as his own genius, enabled him to put a distinctive stamp upon his pupils. There was close contact between master and pupils in that day of beginnings. There were not often more than a hundred students in attendance at the college, and the president, for at any rate half their course, was himself their chief instructor. There were two or three tutors to whom the

instruction of the lower classes was entrusted; Mr. Houston was professor of mathematics and natural philosophy, and Dr. Smith professor of moral philosophy and divinity; but the president set the pace. It was he who gave range and spirit to the course of study. He lectured upon taste and style as well as upon abstract questions of philosophy, and upon politics as a science of government and of public duty as little to be forgotten as religion itself in any well-considered plan of life. He had found the college ready to serve such purpose when he came, because of the stamp Burr and Davies and Finley had put upon it. They had one and all consciously set themselves to make the college a place where young men's minds should be rendered fit for affairs, for the public ministry of the bench and the senate as well as of the pulpit. It was in Finley's day, but just now gone by, that the college had sent out such men as William Paterson, Luther Martin, and Oliver Ellsworth. Witherspoon but gave quickened life to the old spirit and method of the place where there had been sound drill from the first in public speech and public spirit.

And the Revolution, when it came, seemed but an object lesson in his scheme of life. It was not simply fighting that was done at Princeton. The little town became for a season the centre of politics too; once and again the legislature of the State sat in the College Hall, and its revolutionary Council of Safety. Soldiers and public men, whose names the war was making known to every man, frequented the quiet place, and racy talk ran high in the jolly tavern, where hung the sign of Hudibras. Finally the Federal Congress itself sought the place, and filled the college hall with a new scene, sitting a whole season there to do its business, its president, Elias Boudinot, a trustee of the college. A com-

mencement day came, which saw both Washington and Witherspoon on the platform together — the two men, it was said, who could not be matched for striking presence in all the country — and the young salutatorian turned to the country's leader to say what it was in the hearts of all to utter. The sum of the town's excitement was made up when, upon a notable last day of October in the year 1783, news of peace came to that secluded hall, to add a touch of crowning gladness to the gay and brilliant company that had met to receive with formal welcome the minister plenipotentiary but just come from the Netherlands, Washington moving amongst them the hero whom the news enthroned.

It was no single stamp of character that the college gave its pupils. James Madison, Philip Freneau, Aaron Burr, and Harry Lee had come from it almost at a single birth, between 1771 and 1773 — James Madison, the philosophical statesman, subtly compounded of learning and practical sagacity; Philip Freneau, the careless poet and reckless pamphleteer of a party; Aaron Burr, with genius enough to have made him immortal, and unschooled passion enough to have made him infamous; "Light-horse Harry" Lee, a Rupert in battle, a boy in counsel, high-strung, audacious, wilful, lovable, a figure for romance. These men were types of the spirit of which the college was full — the spirit of free individual development, which found its perfect expression in the president himself.

It has been said that Mr. Madison's style in writing is like Dr. Witherspoon's, albeit not so apt a weapon for the quick thrust and instant parry; and it is recalled that Madison returned to Princeton after his graduation, and lingered yet another year in study with his master. But, in fact, his style is no more like Witherspoon's than

Harry Lee's way of fighting was. No doubt there were the same firmness of touch, the same philosophical breadth, the same range of topic and finished force of argument in Dr. Witherspoon's essays upon public questions that are to be found in Madison's papers in the "Federalist"; but Dr. Witherspoon fought, too, with the same overcoming dash that made men know Harry Lee in the field, albeit with different weapons and upon another arena.

Whatever we may say of these matters, however, one thing is certain: Princeton sent upon the public stage an extraordinary number of men of notable quality in those days; became herself for a time, in some visible sort, the academic centre of the Revolution; fitted, among the rest, the man in whom the country was one day to recognize the chief author of the federal constitution. Princetonians are never tired of telling how many public men graduated from Princeton in Witherspoon's time,— twenty senators, twenty-three representatives, thirteen governors, three judges of the Supreme Court of the Union, one Vice-President, and a President,— all within a space of scarcely twenty years, and from a college which seldom had more than a hundred students. Nine Princeton men sat in the Constitutional Convention of 1787, and, though but six of them were Witherspoon's pupils, there was no other college that had there so many as six, and the redoubtable doctor might have claimed all nine as his in spirit and capacity. Madison guided the convention through the critical stages of its anxious work with a tact, a gentle unobtrusiveness, an art of leading without insisting, ruling without commanding,— an authority, not of tone or emphasis, but of apt suggestion, such as Dr. Witherspoon could never have exercised. Princeton men fathered both the Virginia plan

which was adopted, and the New Jersey plan which was rejected; and Princeton men advocated the compromises without which no plan could have won acceptance. The strenuous Scotsman's earnest desire and prayer to God to see a government set over the nation that should last was realized as even he might not have been bold enough to hope. No man had ever better right to rejoice in his pupils.

It would be absurd to pretend that we can distinguish Princeton's touch and method in the Revolution, or her distinctive handiwork in the Constitution of the Union. We can show nothing more of historical fact than that her own president took a great place of leadership in that time of change, and became one of the first figures of the age; that the college which he led, and to which he gave his spirit, contributed more than her share of public men to the making of the nation, outranked her elder rivals in the roll-call of the constitutional convention, and seemed for a little a seminary of statesmen rather than a quiet seat of academic learning. What takes our admiration and engages our fancy in looking back to that time is the generous union then established in the college between the life of philosophy and the life of the State.

It moves her sons very deeply to find Princeton to have been from the first what they know her to have been in their own day: a school of duty. The Revolutionary days are gone, and you shall not find upon her rolls another group of names given to public life that can equal her muster in the days of the Revolution and the formation of the government. But her rolls read since the old days, if you know but a little of the quiet life of scattered neighborhoods, like a roster of trustees, a list of the silent men who carry the honorable burdens of

business and of social obligation — of such names as keep credit and confidence in heart. They suggest a soil full of the old seed, and ready, should the air of the time move shrewdly upon it as in the old days, to spring once more into the old harvest. The various boisterous strength of the young men of affairs who went out with Witherspoon's touch upon them is obviously not of the average breed of any place, but the special fruitage of an exceptional time. Later generations inevitably reverted to the elder type of Paterson and Ellsworth, the type of sound learning and stout character, without bold impulse added, or any uneasy hope to change the world. It has been Princeton's work, in all ordinary seasons, not to change, but to strengthen society, to give, not yeast, but bread for the raising.

It is in this wise Princeton has come into our own hands; and to-day we stand as those who would count their forces for the future. The men who made Princeton are dead; those who shall keep it and better it still live; they are even ourselves. Shall we not ask, ere we go forward, what gave the place its spirit and its air of duty? "We are now men, and must accept in the highest spirit the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay, plastic under the Almighty effort, let us advance and advance on chaos and the dark."

No one who looks into the life of the institution shall find it easy to say what gave it its spirit and kept it in its character, the generations through; but some things lie obvious to the view in Princeton's case. She has always been a school of religion, and no one of her sons who has really lived her life has escaped that steadying touch which has made her a school of duty. Religion,

conceive it but liberally enough, is the true salt wherewith to keep both duty and learning sweet against the taint of time and change; and it is a noble thing to have conceived it thus liberally, as Princeton's founders did.

Churches among us, as all the world knows, are free and voluntary societies, separated to be nurseries of belief, not suffered to become instruments of rule; and those who serve them can be free citizens as well as faithful churchmen. The men who founded Princeton were pastors, not ecclesiastics. Their ideal was the service of congregations and communities, not the service of a church. Duty with them was a practical thing, concerned with righteousness in this world, as well as with salvation in the next. There is nothing that gives such pith to public service as religion. A God of truth is no mean prompter to the enlightened service of mankind; and the character formed, as if in His eye, has always a fibre and sanction such as you shall not easily obtain for the ordinary man from the mild promptings of philosophy.

This, I cannot doubt, is the reason why Princeton formed practical men, whom the world could trust to do its daily work like men of honor. There were men in Dr. Witherspoon's day who doubted him the right preceptor for those who sought the ministry of the church, seeing him "as high a son of liberty as any man in America," and turned agitator rather than preacher; and he drew about him, as troubles thickened, young politicians rather than candidates for the pulpit. But it is noteworthy that observing men in far Virginia sent their sons to be with Dr. Witherspoon because they saw intrigue and the taint of infidelity coming upon their own college of William and Mary — Madison's father among the rest; and that young Madison went home to read

theology with earnest system ere he went out to the tasks of his life. He had no thought of becoming a minister, but his master at Princeton had taken possession of his mind and had enabled him to see what knowledge was profitable.

The world has long thought that it detected in the academic life some lack of sympathy with itself, some disdain of the homely tasks which make the gross globe inhabitable,— not a little proud aloofness and lofty superiority, as if education always softened the hands and alienated the heart. It must be admitted that books are a great relief from the haggling of the market, libraries a very welcome refuge from the strife of commerce. We feel no anxiety about ages that are past; old books draw us pleasantly off from responsibility, remind us nowhere of what there is to do. We can easily hold the service of mankind at arm's length while we read and make scholars of ourselves. But we shall be very uneasy, the while, if the right mandates of religion are let in upon us and made part of our thought. The quiet scholar has his proper breeding, and truth must be searched out and held aloft for men to see for its own sake, by such as will not leave off their sacred task until death takes them away. But not many pupils of a college are to be investigators. They are to be citizens and the world's servants in every field of practical endeavor, and in their instruction the college must use learning as a vehicle of spirit, interpreting literature as the voice of humanity,— must enlighten, guide, and hearten its sons, that it may make men of them. If it give them no vision of the true God, it has given them no certain motive to practice the wise lessons they have learned.

It is noteworthy how often God-fearing men have been forward in those revolutions which have vindicated

rights, and how seldom in those which have wrought a work of destruction. There was a spirit of practical piety in the revolutionary doctrines which Dr. Witherspoon taught. No man, particularly no young man, who heard him could doubt his cause a righteous cause, or deem religion aught but a prompter in it. Revolution was not to be distinguished from duty in Princeton. Duty becomes the more noble when thus conceived the "stern daughter of the voice of God"; and that voice must ever seem near and in the midst of life if it be made to sound dominant from the first in all thought of men and the world. It has not been by accident, therefore, that Princeton men have been inclined to public life. A strong sense of duty is a fretful thing in confinement, and will not easily consent to be kept at home clapped up within a narrow round. The university in our day is no longer inclined to stand aloof from the practical world, and, surely, it ought never to have had the disposition to do so. It is the business of a university to impart to the rank and file of the men it trains the right thought of the world, the thought which has been tested and established, the principles which have stood through the seasons and become at length part of the immemorial wisdom of the race. The object of education is not merely to draw out the powers of the individual mind: it is rather its right object to draw all minds to a proper adjustment to the physical and social world in which they are to have their life and their development; to enlighten, strengthen and make fit. The business of the world is not individual success, but its own betterment, strengthening, and growth in spiritual insight. "So teach us to number our days, that we may apply our hearts unto wisdom," is its right prayer and aspiration.

It was not a work of destruction which Princeton helped forward even in that day of storm which came at the Revolution, but a work of preservation. The American Revolution wrought, indeed, a radical work of change in the world: it created a new nation and a new polity; but it was a work of conservation after all, as fundamentally conservative as the Revolution of 1688, or the extortion of Magna Charta. A change of allegiance and the erection of a new nation in the West were its inevitable results, but not its objects. Its object was the preservation of a body of liberties, to keep the natural course of English development in America clear of impediment. It was meant, not in rebellion, but in self-defence. If it brought change, it was the change of maturity, the fulfilment of destiny, the appropriate fruitage of wholesome and steady growth. It was part of English liberty that America should be free. The thought of our Revolution was as quick and vital in the minds of Chatham and of Burke as in the minds of Otis and Henry and Washington. There is nothing so conservative of life as growth; when that stops, decay sets in and the end comes on apace. Progress is life, for the body politic as for the body natural. To stand still is to court death.

Here, then, if you will but look, you have the law of conservatism disclosed: it is a law of progress. But not all change is progress, not all growth is the manifestation of life. Let one part of the body be in haste to outgrow the rest and you have malignant disease, the threat of death. The growth that is a manifestation of life is equable, draws its springs gently out of the old fountains of strength, builds upon old tissue, covets the old airs that have blown upon it time out of mind in the past. Colleges ought surely to be the best nurseries of

such life, the best schools of the progress which conserves. Unschooled men have only their habits to remind them of the past, only their desires and their instinctive judgments of what is right to guide them into the future. The college should serve the State as its organ of recollection, its seat of vital memory. It should give the country men who know the probabilities of failure and success, who can separate the tendencies which are permanent from the tendencies which are of the moment merely, who can distinguish promises from threats, knowing the life men have lived, the hopes they have tested, and the principles they have proved.

This College gave the country at least a handful of such men, in its infancy, and its president for leader. The blood of John Knox ran in Witherspoon's veins. The great drift and movement of English liberty, from Magna Charta down, was in all his teachings; his pupils knew as well as Burke did that to argue the Americans out of their liberties would be to falsify their pedigree. "In order to prove that the Americans have no right to their liberties," Burke cried, "we are every day endeavoring to subvert the maxims which preserve the whole spirit of our own." The very antiquarians of the law stood ready with their proof that the colonies could not be taxed by Parliament. This Revolution, at any rate, was a keeping of faith with the past. To stand for it was to be like Hampden, a champion of law though he withstood the king. It was to emulate the example of the very men who had founded the government then for a little while grown so tyrannous and forgetful of its great traditions. This was the compulsion of life, not of passion, and college halls were a better school of revolution than colonial assemblies.

Provided, of course, they were guided by such a spirit

as Witherspoon's. Nothing is easier than to falsify the past. Lifeless instruction will do it. If you rob it of vitality, stiffen it with pedantry, sophisticate it with argument, chill it with unsympathetic comment, you render it as dead as any academic exercise. The safest way in all ordinary seasons is to let it speak for itself: resort to its records, listen to its poets, and to its masters in the humbler art of prose. Your real and proper object, after all, is not to expound, but to realize it, consort with it, and make your spirit kin with it, so that you may never shake the sense of obligation off. In short, I believe that the catholic study of the world's literature as a record of spirit is the right preparation for leadership in the world's affairs, if you undertake it like a man and not like a pedant.

Age is marked in the case of every people just as it is marked in the case of every work of art, into which enter the example of the masters, the taste of long generations of men, the thought that has matured, the achievement that has come with assurance. The child's crude drawing shares the primitive youth of the first hieroglyphics; but a little reading, a few lessons from some modern master, a little time in the Old World's galleries, set the lad forward a thousand years and more, make his drawing as old as art itself. The art of thinking is as old, and it is the University's function to impart it in all its length: the stiff and difficult stuffs of fact and experience, of prejudice and affection, in which the hard art is to work its will, and the long and tedious combination of cause and effect out of which it is to build up its results. How else will you avoid a ceaseless round of error? The world's memory must be kept alive, or we shall never see an end of its old mistakes. We are in danger to lose our identity and become infantile in

every generation. That is the real menace under which we cower everywhere in this age of change. The Old World trembles to see its proletariat in the saddle; we stand dismayed to find ourselves growing no older, always as young as the information of our most numerous voters. The danger does not lie in the fact that the masses whom we have enfranchised seek to work any iniquity upon us, for their aim, take it in the large, is to make a righteous polity. The peril lies in this, that the past is discredited among them, because they played no choosing part in it. It was their enemy, they say, and they will not learn of it. They wish to break with it for ever: its lessons are tainted to their taste.

In America, especially, we run perpetually this risk of newness. Righteously enough, it is in part a consequence of boasting. To enhance our credit for originality, we boasted for long that our institutions were one and all our own inventions; and the pleasing error was so got into the common air by persistent discharges of oratory, that every man's atmosphere became surcharged with it, and it seems now quite too late to dislodge it. Three thousand miles of sea, moreover, roll between us and the elder past of the world. We are isolated here. We cannot see other nations in detail; and, looked at in the large, they do not seem like ourselves. Our problems, we say, are our own, and we will take our own way of solving them. Nothing seems audacious among us, for our case seems to us to stand singular and without parallel. We run in a free field, without recollection of failure, without heed of example.

This danger is nearer to us now than it was in days of armed revolution. The men whom Madison led in the making of the Constitution were men who regarded the past. They had flung off from the mother country,

not to get a new liberty, but to preserve an old, not to break a Constitution, but to keep it. It was the glory of the Convention of 1787 that it made choice in the framing of the government of principles which Englishmen everywhere had tested, and of an organization of which in every part Americans themselves had made trial. In every essential part they built out of old stuffs whose grain and fibre they knew.

> 'T is not in battles that from youth we train
> The Governor who must be wise and good,
> And temper with the sternness of the brain
> Thoughts motherly, and meek as womanhood.
> Wisdom doth live with children round her knees:
> Books, leisure, perfect freedom, and the talk
> Man holds with week-day man in the hourly walk
> Of the mind's business; these are the degrees
> By which true sway doth mount; this is the stalk
> True power doth grow on; and her rights are these.

The men who framed the government were not radicals. They trimmed old growths, and were not forgetful of old principles of husbandry.

It is plain that it is the duty of an institution of learning, set in the midst of a free population and amidst signs of social change, not merely to implant a sense of duty, but to illuminate duty by every lesson that can be drawn out of the past. It is not a dogmatic process. I know of no book in which the lessons of the past are set down. I do not know of any man whom the world could trust to write such a book. But it somehow comes about that the man who has traveled in the realms of thought brings lessons home with him which make him grave and wise beyond his fellows, and thoughtful with the thoughtfulness of a true man of the world.

He is not a true man of the world who knows only the present fashions of it. In good breeding there is always the fine savor of generations of gentlemen, a tradition of courtesy, the perfect felicity that comes of long practice. The world of affairs is so old no man can know it who knows only that little last segment of it which we call the present. We have a special name for the man who observes only the present fashions of the world; and it is a less honorable name than that which we use to designate the grave and thoughtful gentlemen who keep so steadily to the practices that have made the world wise and at ease these hundreds of years. We cannot pretend to have formed the world, and we are not destined to reform it. We cannot even mend it and set it forward by the reasonable measure of a single generation's work if we forget the old processes or lose our mastery over them. We should have scant capital to trade on were we to throw away the wisdom we have inherited, and seek our fortunes with the slender stock we have ourselves accumulated.

This, it seems to me, is the real, the prevalent argument for holding every man we can to the intimate study of the ancient classics. Latin and Greek no doubt have a grammatical and syntactical habit which challenges the mind that would master it to a severer exercise of analytical power than the easy-going synthesis of any modern tongue demands; but substitutes in kind may be found for that drill. What you cannot find a substitute for is the classics as literature; and there can be no first-hand contact with that literature if you will not master the grammar and the syntax which convey its subtle power. Your enlightenment depends on the company you keep. You do not know the world until you know the men who have possessed it and tried its ways before

ever you were given your brief run upon it. And there is no sanity comparable with that which is got from the the thoughts that will keep. It is such a schooling that we get from the world's literature. The books have disappeared which were not genuine,—which spoke things which, if they were worth saying at all, were not worth hearing more than once, as well as the books which spoke permanent things clumsily and without the gift of interpretation. The kind air which blows from age to age has disposed of them like vagrant leaves. There was sap in them for a little, but now they are gone, we do not know where. All literature that has lasted has this claim upon us: that it is not dead; but we cannot be quite so sure of any as we are of the ancient literature that still lives, because none has lived so long. It holds a sort of primacy in the aristocracy of natural selection.

Read it, moreover, and you shall find another proof of vitality in it, more significant still. You shall recognize its thoughts, and even its fancies, as your long-time familiars,—shall recognize them as the thoughts that have begotten a vast deal of your own literature. We read the classics and exclaim in our vanity: "How modern! it might have been written yesterday." Would it not be more true, as well as more instructive, to exclaim concerning our own ideas: "How ancient! they have been true these thousand years"? It is the general air of the world a man gets when he reads the classics, the thinking which depends upon no time, but only upon human nature, which seems full of the voices of the human spirit, quick with the power which moves ever upon the face of affairs. "What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand." There is the spirit of a race in Greek literature; the spirit

of quite another people in the books of Virgil and Horace and Tacitus; but in all a mirror of the world, the old passion of the soul, the old hope that keeps so new, the informing memory, the persistent forecast.

It has always seemed to me an odd thing, and a thing against nature that the literary man, the man whose citizenship and freedom are of the world of thought, should ever have been deemed an unsafe man in affairs; and yet I suppose there is not always injustice in the judgment. It is a perilously pleasant and beguiling comradeship, the company of authors. Not many men, when once they are deep in it, will leave its engaging talk of things gone by to find their practical duties in the present. But you are not making an undergraduate a man of letters when you keep him four short years, at odd, or even at stated, hours in the company of authors. You shall have done much if you make him feel free among them.

This argument for enlightenment holds scarcely less good, of course, in behalf of the study of modern literature, and especially the literature of your own race and country. You should not belittle culture by esteeming it a thing of ornament, an accomplishment rather than a power. A cultured mind is a mind quit of its awkwardness, eased of all impediment and illusion, made quick and athletic in the acceptable exercise of power. It is a mind at once informed and just,— a mind habituated to choose its courses with knowledge, and filled with a full assurance, like one who knows the world and can live in it without either unreasonable hope or unwarranted fear. It cannot complain, it cannot trifle, it cannot despair. Leave pessimism to the uncultured, who do not know reasonable hope; leave fantastic hopes to the uncultured, who do not know the reasonableness of failure. Show that your mind has lived in the world ere now;

has taken counsel with the elder dead who still live, as well as with the ephemeral living who cannot pass their graves. Help men, but do not delude them.

I believe, of course, that there is another way of preparing young men to be wise. I need not tell you that I believe in full, explicit instruction in history and in politics, in the experiences of peoples and the fortunes of governments, in the whole story of what men have attempted and what they have accomplished through all the changes both of form and purpose in their organization of their common life. Many minds will receive and heed this systematic instruction which have no ears for the voice that is in the printed page of literature. But, just as it is one thing to sit here in republican America and hear a credible professor tell of the soil of allegiance in which the British monarchy grows, and quite another to live where Victoria is queen and hear common men bless her with full confession of loyalty, so it is one thing to hear of systems of government in histories and treatises and quite another to feel them in the pulses of the poets and prose writers who have lived under them.

It used to be taken for granted,—did it not?—that colleges would be found always on the conservative side in politics (except on the question of free trade); but in this latter day a great deal has taken place which goes far towards discrediting the presumption. The college in our day lies very near indeed to the affairs of the world. It is a place of the latest experiments; its laboratories are brisk with the spirit of discovery; its lecture rooms resound with the discussion of new theories of life and novel programmes of reform. There is no radical like your learned radical, bred in the schools; and thoughts of revolution have in our time been harbored in universities as naturally as they were once nourished

among the Encyclopedists. It is the scientific spirit of the age that has wrought the change.

I stand with my hat off at very mention of the great men who have made our age an age of knowledge. No man more heartily admires, more gladly welcomes, more approvingly reckons the gain and the enlightenment that have come to the world through the extraordinary advances in physical science which this great age has witnessed. He would be a barbarian and a lover of darkness who should grudge that great study any part of its triumph. But I am a student of society and should deem myself unworthy of the comradeship of great men of science should I not speak the plain truth with regard to what I see happening under my own eyes. I have no laboratory but the world of books and men in which I live; but I am much mistaken if the scientific spirit of the age is not doing us a great disservice, working in us a certain great degeneracy. Science has bred in us a spirit of experiment and a contempt for the past. It has made us credulous of quick improvement, hopeful of discovering panaceas, confident of success in every new thing.

I wish to be as explicit as carefully chosen words will enable me to be upon a matter so critical, so radical as this. I have no indictment against what science has done: I have only a warning to utter against the atmosphere which has stolen from laboratories into lecture rooms and into the general air of the world at large. Science,—our science,—is new. It is a child of the nineteenth century. It has transformed the world and owes little debt of obligation to any past age. It has driven mystery out of the Universe; it has made malleable stuff of the hard world, and laid it out in its elements upon the table of every class room. Its own

masters have known its limitations: they have stopped short at the confines of the physical universe; they they have declined to reckon with spirit or with the stuffs of the mind, have eschewed sense and confined themselves to sensation. But their work has been so stupendous that all other men of all other studies have been set staring at their methods, imitating their ways of thought, ogling their results. We look in our study of the classics nowadays more at the phenomena of language than at the movement of spirit; we suppose the world which is invisible to be unreal; we doubt the efficacy of feeling and exaggerate the efficacy of knowledge; we speak of society as an organism and believe that we can contrive for it a new environment which will change the very nature of its constituent parts; worst of all, we believe in the present and in the future more than in the past, and deem the newest theory of society the likeliest. This is the disservice scientific study has done us: it has given us agnosticism in the realm of philosophy, scientific anarchism in the field of politics. It has made the legislator confident that he can create and the philosopher sure that God cannot. Past experience is discredited, and the laws of matter are supposed to apply to spirit and to the make-up of society.

Let me say once more, this is not the fault of the scientist. He has done his work with an intelligence and success which cannot be too much admired. It is the work of the noxious, intoxicating gas which has somehow got into the lungs of the rest of us from out the crevices of his workshop,— a gas, it would seem, which forms only in the outer air, and where men do not know the right use of their lungs. I should tremble to see social reform led by men who have breathed it; I

should fear nothing better than utter destruction from a revolution conceived and led in the scientific spirit. Science has not changed the laws of social growth or betterment. Science has not changed the nature of society, has not made history a whit easier to understand, human nature a whit easier to reform. It has won for us a great liberty in the physical world, a liberty from superstitious fear and from disease, a freedom to use nature as a familiar servant; but it has not freed us from ourselves. It has not purged us of passion or disposed us to virtue. It has not made us less covetous or less ambitious or less self-indulgent. On the contrary, it may be suspected of having enhanced our passions, by making wealth so quick to come, so fickle to stay. It has wrought such instant, incredible improvement in all the physical setting of our life, that we have grown the more impatient of the unreformed condition of the part it has not touched or bettered, and we want to get at our spirits and reconstruct them in like radical fashion by like processes of experiment. We have broken with the past and have come into a new world.

Do you wonder, then, that I ask for the old drill, the old memory of times gone by, the old schooling in precedent and tradition, the old keeping of faith with the past, as a preparation for leadership in days of social change? We have not given science too big a place in our education; but we have made a perilous mistake in giving it too great a preponderance in method in every other branch of study. We must make the humanities human again; we must recall what manner of men we are; must turn back once more to the region of practical ideals.

Of course, when all is said, it is not learning but the spirit of service that will give a college place in the public

annals of the nation. It is indispensable, it seems to me, if it is to do its right service, that the air of affairs should be admitted to all its class rooms. I do not mean the air of party politics, but the air of the world's transactions, the consciousness of the solidarity of the race, the sense of the duty of man toward man, of the presence of men in every problem, of the significance of truth for guidance as well as for knowledge, of the potency of ideas, of the promise and the hope that shine in the face of all knowledge. There is laid upon us the compulsion of the national life. We dare not keep aloof and closet ourselves while a nation comes to its maturity. The days of glad expansion are gone; our life grows tense and difficult; our resource for the future lies in careful thought, providence, and a wise economy; and the school must be of the nation.

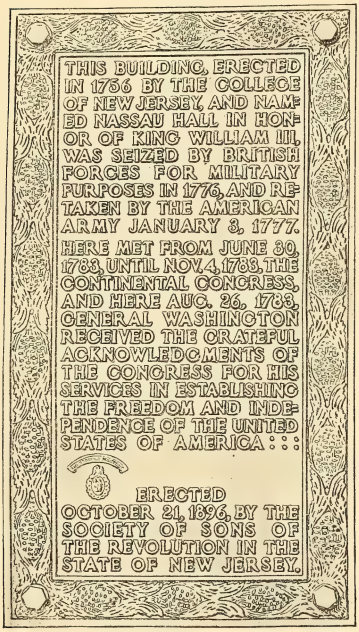
I have had sight of the perfect place of learning in my thought: a free place, and a various, where no man could be and not know with how great a destiny knowledge had come into the world,—itself a little world: but not perplexed; living with a singleness of aim not known without; the home of sagacious men, hard-headed and with a will to know, debaters of the world's questions every day and used to the rough ways of democracy; and yet a place removed,—calm Science seated there, recluse, ascetic, like a nun, not knowing that the world passes, not caring, if the truth but come in answer to her prayer; and Literature, walking within her open doors, in quiet chambers, with men of olden times, storied walls about her, and calm voices infinitely sweet; here "magic casements, opening on the foam of perilous seas, in faëry lands forlorn," to which you may withdraw and use your youth for pleasure; there windows open straight upon the street, where many stand and talk, intent upon the

world of men and business. A place where ideals are kept in heart, in an air they can breathe; but no fool's paradise. A place where to learn the truth about the past and hold debate about the affairs of the present, with knowledge and without passion: like the world in having all men's life at heart, a place for men and all that concerns them; but unlike the world in its self-possession, its thorough way of talk, its care to know more than the moment brings to light; slow to take excitement; its air pure and wholesome with a breath of faith; every eye within it bright in the clear day and quick to look toward heaven for the confirmation of its hope. Who shall show us the way to this place?

At half-past two in the afternoon of Wednesday, the undergraduate football teams of Princeton and the University of Virginia were to play a match game on the University Athletic Field. The seating facilities of the grounds had been increased by building new stands. About six thousand persons were present, among them many of the delegates. To the European visitors an opportunity was thus afforded of seeing one of the sights most characteristic of college life in America. They were accompanied to the field by their hosts, who did their best to explain the technicalities of the game. Whether these were all made plain or not made possibly only a small difference, for the contest happened to be full of telling features, and the scene before and during play was most picturesque. The weather had remained perfect. The orange and black banners of Princeton flapped languidly beside the orange and blue of Virginia. So clear was the air that one could distinguish faces across the field, and it seemed as if the Sesquicentennial multitude had become a single family. It was by no means an ordinary football crowd. The average age of the spectators was

probably twenty years older than usual. Many older Princeton alumni doubtless were seeing a football game for the first time, but the graybeards were just as enthusiastic as the younger men. Fortunately the playing of the Princeton team, by its strength, swiftness and skill, justified this interest, and was in keeping with the best athletic reputation of the college. The Virginia team played a manful game and were roundly applauded for their many excellent points. When time was called the score stood 48 to 0 in favor of Princeton.

An interesting occurrence, not on the official programme, but appropriate to the Sesquicentennial celebration, was the meeting of the Society of the Sons of the Revolution in the State of New Jersey, which was held on Wednesday afternoon. This society, which contains a large number of Princeton graduates and residents of Princeton and neighboring towns, had caused to be placed on the right-hand side of the north entrance to Nassau Hall a bronze memorial tablet, which was unveiled upon this occasion.


THIS BUILDING, ERECTED IN 1756 BY THE COLLEGE OF NEW JERSEY, AND NAMED NASSAU HALL IN HONOR OF KING WILLIAM III, WAS SEIZED BY BRITISH FORCES FOR MILITARY PURPOSES IN 1776, AND RETAKEN BY THE AMERICAN ARMY JANUARY 3, 1777.
HERE MET FROM JUNE 30, 1783, UNTIL NOV. 4, 1783, THE CONTINENTAL CONGRESS, AND HERE AUG. 26, 1783, GENERAL WASHINGTON RECEIVED THE GRATEFUL ACKNOWLEDGMENTS OF THE CONGRESS FOR HIS SERVICES IN ESTABLISHING THE FREEDOM AND INDEPENDENCE OF THE UNITED STATES OF AMERICA.
ERECTED
OCTOBER 21, 1896, BY THE SOCIETY OF SONS OF THE REVOLUTION IN THE STATE OF NEW JERSEY.

Colonel S. Meredith Dickinson, of Trenton, president of the society, made a short speech presenting the tablet to the trustees. Mr. Charles E. Green, in their behalf, thanked the generous donors and accepted the gift, mentioning the fact that this was the last official meeting of the Board of Trustees of the College of New Jersey. The Honorable

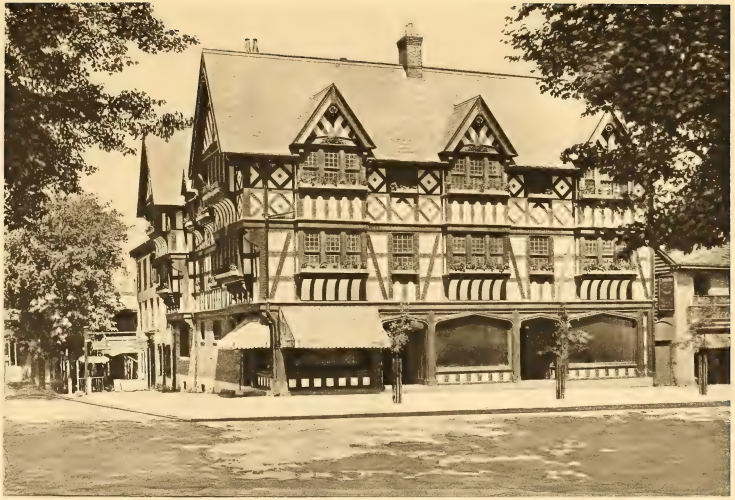
John L. Cadwalader, of the class of 1856, then made an address, of which the main theme was Princeton's share in the Revolution and the appropriateness of the memorial.

The undergraduates and younger alumni had looked forward with more interest perhaps to the torchlight procession than to any other feature of the celebration. And it had been one of the most difficult things to arrange for, because it required the coöperation of so many agencies — good weather, the presence and enthusiasm of a large number of men, and not least an intelligent arrangement of forces. Nearly a year ahead of time it was suggested to the students that they should organize a company which should reproduce in the procession the famous Mercer Blues of Revolutionary Princeton. The Mercer Blues were accordingly formed and carefully trained. By the time of the celebration their number was reduced to about one hundred, but these men were a handsome marching body. They wore reproductions of the blue-and-buff uniforms of the Princeton company of Continental soldiers in the Revolution. It would be easy enough to get the remaining undergraduates into line, under their several class leaders, when the time came. But no one could tell how many graduates would be in Princeton on October 21, nor how general would be their preparations for making an effective display. In order to unify and stimulate their efforts, the following circular was sent out:

STATEMENT OF THE ARRANGEMENTS FOR THE TORCHLIGHT PROCESSION ON WEDNESDAY EVENING, OCTOBER 21, 1896.

PRINCETON, September 22, 1896.

This statement is sent to the various class Secretaries at the request of a meeting of class Secretaries and Presidents held in Prince-



ton, September 19. Each Secretary is respectfully requested to distribute them to his class without delay.

Pursuant to a notice a meeting of class Presidents and Secretaries was held in Princeton Saturday afternoon, September 19. Sixteen classes were represented. The Rev. Dr. W. C. Roberts of the class of '55 presided. The arrangements for the torchlight procession on the evening of Wednesday, October 21, were outlined by Professors West, Libbey, and Thompson. The representatives of the different classes stated what preparations were contemplated by their respective classes, and a general discussion took place upon the following details:

Lanterns and Torches. It was decided that the various classes should be left free to provide themselves with such lanterns or torches as they might prefer, but that such classes as desire to carry 14-inch spherical orange-colored paper lanterns can obtain them from the Princeton committee at cost, provided they are ordered not later than October 1. In case any of the classes prefer to carry the so-called "electric" torches or candles burning various colored fires, it was decided that this might be done. The plan of the procession is such that, save in specially arranged cases, every one participating in it is expected to carry a lantern or torch of some kind.

Badges. In addition to the usual class badges furnished by the separate classes, it was decided that the committee should prepare a special Sesquicentennial badge with a space left upon it where the class numeral can be inserted if desired. These special badges will be furnished at cost to such classes as apply for them not later than October 1; and the application from each class should specify whether or not the class numeral is to be inserted.

Flags and Banners. Orange and black flags of different designs are being prepared for decorative purposes. They will be furnished to such classes as desire them for use at their headuqarters and elsewhere, provided the orders are sent not later than October 1. It is understood that such classes as have distinctively class banners will carry them in the procession.

Transparencies. It was decided that handsome and appropriate transparencies of an academic character should be admitted to the procession, and that the designs for the transparencies be submitted to the Princeton Committee.

Floats. In case any class desires to introduce a float or floats into the procession full and definite arrangements must be made with the Princeton Committee by October 1.

The second day of the celebration (Wednesday, October 21) is distinctively the Alumni Day, and it is therefore hoped that there will be a large attendance of alumni on that day. As the accommodations over night in Princeton are necessarily limited, special arrangements have been made with two leading hotels of Trenton, and special trains will run each morning from Trenton, Philadelphia, and New York, arriving in Princeton before the first exercise of each day, and returning at night after the close of the exercises. It is expected that the torchlight procession and the other exercises of Wednesday evening will be over in time for special trains to leave at about eleven o'clock.

Definite announcement will be made in Princeton by circular on Wednesday morning, October 21, as to the time and place of the assembling of each class for the procession.

All orders for lanterns, badges, and flags as above mentioned should be sent to Professor H. D. Thompson, Princeton, N. J.

All alumni desiring accommodations or tickets to the various exercises of the celebration should apply to Professor William Libbey, Princeton, N. J. Applications for tickets will be filed and all available tickets will be distributed at the office of the Committee in Princeton to the applicants when they appear in person.

Andrew F. West, '74,
William Libbey, '77,
H. D. Thompson, '85,
} *Princeton Committee.*

On Monday, October 19, the following final instructions were issued:

TORCHLIGHT PROCESSION, WEDNESDAY EVENING, OCTOBER 21, 1896.

General Instructions.

1. Each class will assemble at the place marked for it on the enclosed diagram of the Campus promptly at 8 P. M. and prepare for the parade. See Diagram No. 1.

2. All floats upon platform wagons, whether drawn by horses or men, will form in line on the west side of University Place, in the order of the classes they represent, at 8 P. M. The head of this line will not advance beyond a point opposite the Halsted Observatory until the class which they are to accompany reaches the front of Halsted Observatory, when the float, or floats, will pass forward and take their places in the line under the instruction of the aide for the class. Each class aide must appoint an assistant to accompany every float to see that it is moved forward promptly as his line appears. The remaining floats will move forward at the same time to the point indicated above, where they will halt until ordered to move forward by the aides. Should any of the floats be disabled along the line of march it must be immediately taken to one side and the ranks closed up.

3. The central portion of the Campus, about the Big Cannon, must be kept clear at all times. Each class must remain at its assigned station subject to the orders of the aide in charge. Should the designated aide not appear, one should immediately be chosen, and he must at once report to the marshal for instructions.

4. The commanders of divisions will report at the Big Cannon at 8 P. M. in undress uniform.

At 8.10 P. M. the College bell will be rung and the aides will all report to their respective commanders at the Big Cannon for instructions.

At 8.20 P. M. the "assembly" will be blown by the bugler. All torches and transparencies must be lit by this time and the lines formed immediately after this order, in columns of fours. The commanders of divisions will then take their places at the head of their respective lines. As soon as each class is formed its aide will report the fact to his commander.

The Marshal's aides will then visit each commander, and upon ascertaining that all is in readiness, will return to the Marshal at the Cannon.

5. The column will move promptly at 8.30 P. M. There will be no delay.

Line of March.

From the Big Cannon between West College and Reunion Hall to University Place.

Along University Place to Dickinson Street.

Along Dickinson Street to Alexander Street.

(Here the floats will leave the line and pass along Alexander Street to Mercer; thence to the westerly Seminary Gate. They will rejoin their classes at this point as before at the Halsted Observatory.)

Along Alexander Street to the Seminary Gate.

Through the Seminary Grounds to Mercer Street.

Along Mercer Street to Library Place.

Along Library Place to Stockton Street.

Along Stockton Street to Nassau Street.

(Should time permit the line will pass down Bayard Avenue as far as Mr. Conover's house, and counter-march to Nassau Street.)

Along Nassau Street to Chestnut Street.

Counter-march to Washington Street.

(At this point the floats will leave the line and proceed to a point on Nassau Street opposite Nassau Hall, where they will halt.)

The line will proceed along Washington Street to McCosh Walk.

Along McCosh Walk to the west side of Clio Hall.

From Clio Hall to the west end of Nassau Hall.

In front of Nassau Hall past the reviewing-stand to their places in the front Campus as assigned by the aides, and as indicated on the enclosed diagram. See Diagram No. 2.

Officers and Order of the Procession.

The 71st Regiment Band.
The Mercer Blues.
The Marshal and Aides.
Delegation from Yale University.

First Division: The Undergraduates.

Commander, Mr. H. C. Brokaw, '97.

Aides: '97, Mr. W. H. Andrus. '99, Mr. J. G. Stevenson.
'98, Mr. G. Cochran. '00, Mr. B. Wheeler.

Second Division: "The Old Guard," Classes from 1823 to 1859.

Commander, Gen. W. S. Stryker, '58.

Aides: '38, Rev. W. E. Schenck. '49, Dr. J. Paul.
'39, Col. M. R. Hamilton. '50, Dr. J. B. Piper.
'40, Dr. H. M. Alexander. '51, Dr. J. H. Wikoff.
'41, Prof. J. T. Duffield. '52, Mr. J. C. McDonald.
'42, Rev. Dr. E. R. Craven. '53, Mr. I. C. Whitehead.
'43, Hon. J. P. Stockton. '54, Rev. L. C. Baker.
'44, Hon. H. S. Little. '55, Mr. H. Y. Evans.
'45, Mr. C. M. Davis. '56, Lt.-Col. A. A. Woodhull.
'46, Hon. B. Van Syckel. '57, Mr. S. Bayard Dod.
'47, Mr. A. Martien. '58, Hon. W. L. Dayton.
'48, Rev. Dr. W. C. Cattell. '59, Hon. G. W. Ketcham.

Third Division: Classes from 1860 to 1870.

Commander, Maj. J. C. Owens, '68.

Aides: '60, Mr. E. J. D. Cross.
'61, Hon. L. H. Anderson.
'62, Rev. L. W. Mudge.
'63, Mr. S. B. Huey.
'64, Mr. W. Freeman.
'65, Mr. C. F. Richardson.
'66, Hon. J. K. Cowen.
'67, Mr. F. E. Marsh.
'68, Mr. C. S. Withington.
'69, Mr. J. W. Aitken.

Fourth Division: Classes from 1870 to 1880.

Commander, Col. D. G. Walker, '75.

Aides: '70, Rev. W. H. Miller.
'71, Dr. W. McD. Halsey.
'72, Rev. J. W. Hageman.
'73, Rev. J. H. Dulles.
'74, Mr. C. D. Thompson.
'75, Dr. T. W. Harvey.
'76, Mr. H. L. Harrison.
'77, Mr. J. A. Campbell.
'78, Prof. H. S. S. Smith.
'79, Maj. J. R. Wright.

Fifth Division: Classes from 1880 to 1890.

Commander, Capt. F. G. Landon, '81.

Aides: '80, Prof. H. B. Fine.
'81, Rev. R. D. Harlan.
'82, Mr. E. S. Simons.
'83, Rev. E. H. Rudd.
'84, Mr. A. G. Todd.
'85, Mr. J. B. Miles.
'86, Mr. F. Evans, Jr.
'87, Mr. L. Stearns.
'88, Pres. W. M. Irvine.
'89, Rev. L. S. Mudge.

Sixth Division: Classes from 1890 to 1896.

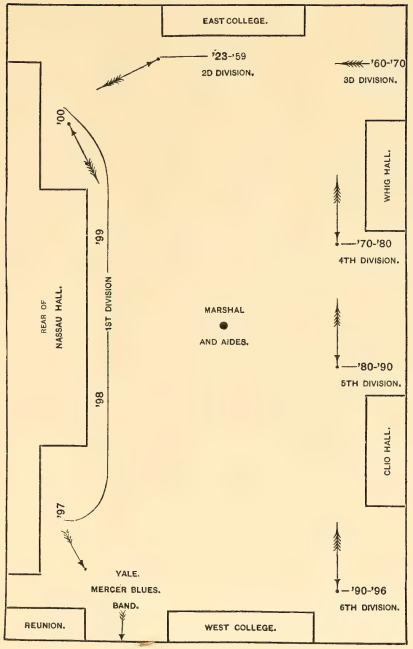
Commander, Capt. P. Vredenburgh, '92.

Aides: '90, Mr. L. D. Speir.
'91, Col. G. B. Agnew.
'92, Mr. W. K. Prentice.
'93, Mr. J. B. Carter.
'94, Mr. J. M. Thompson.
'95, Mr. A. C. Imbrie.
'96, Mr. C. B. Bostwick.

Beginning of the Procession.

PLACES OF ASSEMBLY—OCTOBER 21, 8 P. M.

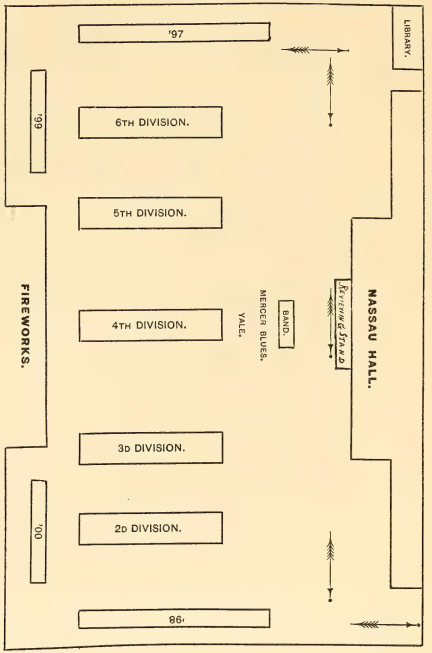
DIAGRAM No. 1.



End of the Procession.

DISTRIBUTION OF PROCESSION, FRONT CAMPUS, 9.15 P. M.

DIAGRAM No. 2.



There is no means of ascertaining closely how many Princeton graduates and how many guests and visitors were in town when the unclouded sun of that rare October day yielded the field at nightfall. It is probable that about two thousand alumni and several times that number of interested spectators were waiting for the grand spectacular event. As the red sun dropped behind the pines of Morven, the Hunter's Moon rose broad and yellow in the east. But other luminaries disputed the Princeton campus, for between daylight and dark a thousand orange-colored lanterns, and as many more of red and blue and green, began to twinkle among the trees and above the paths, and the front of Nassau Hall, that old pile which Princeton men have loved through so many generations, burst in a moment into a mass of orange-tinted electric fire. Lights crept along the cornices and over the entrance and up the white tower. They outlined the famous belfry, where the busy work-day monitor hung silent. They flashed forth upon the gilded pinnacle. The front campus would have been a fitting theatre for a revel of fairies or some gorgeous midsummer night's dream. The ground in front of Nassau Hall was as bright as day, and so were the main avenues, but on either hand was a pleasant mingling of darkness and softest light. Along the elm boughs glowed in graceful festoons lights that looked like new constellations in the sky. From clumps of evergreen shimmered the yellow radiance, as if of enormous fireflies. Every room in Reunion and East and West Colleges poured forth a merry shine, and no part of the campus, north of Potter's woods, was left to moonlight alone.

In the quadrangle around the Big Cannon there soon began a scene of unwonted stir, although few places, to be sure, have witnessed more bonfires and nocturnal celebrations than that well-trodden square. Flaring torches, in

long, tossing lines, appeared from all directions. Trombones and cornets reflected the light grotesquely increasing. Bugles broke forth into rallying calls. Gigantic tigers and other quadrupeds came nodding and bobbing over the grass from one and another place of preparation and concealment. Whole classes marched into their positions, straight from their banquets and reunions. At first it looked as if there would be an inextricable tangle of bands and floats and transparencies, but before long all fell into perfect order, and the several grand divisions, cheering and impatient to be off, stood in their places, and every torch was burning. At twenty minutes past eight the bugles blew, and there was a hurrying to and fro of aides and captains. At half-past eight all were in place again, and precisely to the minute the long procession started. The Mercer Blues, led by Professor Libbey in Continental uniform, and carrying the sword worn by General Hugh Mercer at the battle of Princeton, marched with the solidity and precision of veterans. They not only marched, but performed various difficult evolutions, to the delight of the thousands who thronged the streets. The delegation of Yale Seniors, who followed them in a place of honor before the main body of Princeton undergraduates, were loudly cheered as they wheeled into line. The Princeton students, many of them carefully dressed for the occasion in costumes supposed to represent the easy equality and contempt for show which characterizes them, marched in classes, and were not restrained from loud and constant cheering by any feelings of modesty or timidity. Even had they realized how many gray-bearded men were immediately following them in the tortuous line, it is possible they would not have subdued their ardor. But that Old Guard was cheering too! The earliest class represented in the procession was 1839, which had two men in line, while on the

campus were graduates still older,—as far back as 1825. As classes of later date appeared, the numbers grew. Men high in state and church, veterans of the Civil War, distinguished ministers, lawyers, physicians, business men, editors, teachers, some in carriages, but nearly all on foot, they awoke the wildest storms of applause in every street of the town, marching once more together as they "used to do 'way back in Freshman year." With two exceptions, every one of the sixty-two classes from 1839 to 1900 was represented in the line. The few old gentlemen present who were graduated still further back, but were prevented by age or infirmities from marching in the line, sat on the reviewing-stand. Men had come from distant countries, and the remotest parts of the United States, to participate in this parade. After this division of heroes came the classes from 1860 to 1896, with the students of the Princeton Theological Seminary, four long divisions. From the class of 1896 one hundred and fifty men were present, from '95 one hundred and forty, from '94 one hundred and twenty-five. The class of '88 created the greatest amusement. The men rode imitation horses, which were managed with well-feigned dexterity. A large Trojan Horse was dragged along in triumph after the burlesque equestrians. Their progress was marked by a continuous roar of "inextinguishable laughter." The class of '79 carried several large and remarkable transparencies, among them one representing the bronze relief of President McCosh in the chapel, which was their gift. Nearly all the later classes bore humorous transparencies, illustrating some event in their own history when in college, or enforcing some political opinion or some theory of managing the new university. The class of '81, dressed in the costume of Colonial soldiers, was preceded by a gorgeous coach in which one of their number, made up to represent George Washington, reclined at his ease. The

class of '77 dragged a huge wooden cannon which belched forth red fire, and a float on which stood a stuffed tiger, and bore the Princeton flag which Professor Libbey carried with him on his recent Arctic expedition. Some of the legends held aloft by the younger classes were highly amusing, and were greeted with shouts of laughter. The procession was about a mile long, and took half an hour to pass a given point. Probably more than three thousand men were in the line.

Shortly after the procession had left the quadrangle, the clatter of hoofs was heard on the now almost empty campus, and the historic City Troop of Philadelphia, successors of the Troop that fought under Washington at Princeton, in their beautiful white-and-blue uniforms and mounted on splendid chargers, dashed up to the reviewing-stand in front of Nassau Hall, escorting the President of the United States and Mrs. Cleveland, who were driven in a carriage to their places, in the centre of a half-dozen long tiers of seats filled with the delegates and other invited guests. The President and Mrs. Cleveland were welcomed by President Patton, Governor Griggs, Senator George Gray of Delaware, Professor West, and Mr. James W. Alexander of the Board of Trustees. President and Mrs. Cleveland were placed near the main entrance of Nassau Hall, where Washington entered after the battle of Princeton, and where subsequently he attended the College Commencement in 1783. The City Troop wheeled to the right and dismounted in a line near the walk in front of the College Offices. There were perhaps two thousand persons, many of them ladies, in the reviewing-stand, sitting in groups as they had come from dining together in Princeton homes. Scarcely had the flutter of arrival ceased, when the head of the procession, having finished its long course through historic streets and academic groves, emerged from the narrow space between Nassau

Hall and Reunion, and wheeling to the left, began to pass the stand. The fairy charm of the swinging lanterns was broken by the flaring torchlights, and the band which preceded the Old Guard burst forth into the inspiring strains of "Marching through Princeton." The veteran division passed the Chief Magistrate of the United States with uncovered heads, and he bowed to them repeatedly. Each of the younger classes stopped before him and gave him at least three cheers and often three times three, and as many more for Mrs. Cleveland. There were many witty allusions to the political situation, and no concealment of the sympathy the men felt for the President and his attitude. After nearly an hour the procession ceased to pour past the reviewing-stand, and all its members were massed in a dense throng facing Nassau Hall, singing the songs of Princeton. There were innumerable calls for speeches from President Cleveland, and he seemed about to yield when the fireworks began to go off along the fence which divides the front campus from Nassau street. As the large dynamite rockets sailed towards the sky they were accompanied by the Princeton "rocket" cheer, until the general display of fiery wheels, bursting bombs, fountains, showers, and set figures so took possession of the crowd that they looked on in silent admiration. When the final and magnificent figure, "Good night, Princeton 1746–1896," rose into the air, beautiful and appropriate to the occasion, the multitude gave one vast roar of approbation and began to scatter. The City Troop mounted and rode forward to escort the President and Mrs. Cleveland to Prospect, the residence of President Patton. Those who knew what a great day the morrow was to be went home to rest. Most of the alumni spent some time seeking their classmates in the throng, and retired in despair. Some succeeded in having class reunions. The Chinese lanterns

burned themselves out. The campus was soon silent and deserted. It was over,—and soon only the moon, now riding high aloft, poured her soft light through the trees.

> Our revels now are ended: these our actors,
> As I foretold you, were all spirits, and
> Are melted into air, into thin air.

The Third Day.

On Thursday, October 22, 1896, what had up to that time been a purely academic festival was transformed into a great national event. The Princeton sesquicentennial celebration had from the first been more than merely local: it had been given unusual dignity and value by the presence and coöperation of a more distinguished company of eminent men of learning than was ever before assembled in this country. Philosophy, literature, science, and art were worthily represented and duly honored. But it was remarked that the trend of the proceedings was towards the expression of political ideas. It was manifest that what Princeton prided herself on were her statesmen, the connection between her lecture-rooms and the council-chambers of the nation, her character for sober, just, and progressive political thought. The men who had gathered to her revels came almost reluctant to leave for three whole days of serenity and peace the battle-field of political strife, where so many of them were contending for all that was reasonable, peaceful, and just. And of a sudden it turned out that Princeton became on the last of these three days the storm-centre of the political atmosphere, the spot upon which the eyes of the whole country were turned.

A slight touch of frost was in the air when morning dawned. The dreamy haze of Indian summer had rolled

southward, and the sun shone with a brightness prophetic of winter. Leaves were falling in showers and eddying along the ground. The sky was cloudless. Every footfall rang sharply on the pavement; every hood of orange, scarlet, blue, and purple stood out bright and handsome in the crystalline air. Once more the great Princeton family and its guests were astir. Princeton University was to be born this day. A home in the world of learning was to be newly consecrated. The amount of the sesquicentennial fund was to be announced. The President of the United States was to make an address, and no one doubted that it would be, in some sense, his valedictory speech to the American people. The pageant of conferring the degrees was to be enacted.

The noble and beautiful Alexander Hall proved splendidly adequate as the theatre of these events. It was completely packed, except in the orchestra and on the stage, early in the morning, while throngs of people strove in vain to enter. The crowd filled the aisles and reached beyond the doors, and men in the gallery seemed to stand on one another's shoulders. Crowds of others lined the path to the chapel, down which, at eleven o'clock, marched the City Troop of Philadelphia, followed two and two by the academic procession. At its head walked President Patton, with President Cleveland on his right, the latter being perhaps the only man who did not wear cap or gown or hood. In front of Alexander Hall the City Troop stood like a line of statues, the perfection of military form. They presented arms as the Chief Magistrate passed. Mrs. Cleveland, with her hostess, Mrs. Patton, had already entered the hall, and was seated in the circle which surrounds the orchestra.

The procession descended the main aisle, while the audience rose and greeted it with tumultuous applause and continuous and irrepressible cheering. The distinguished scholars who were to receive degrees took seats upon the

platform, President Patton in the centre under the dais, with President Cleveland on his right and Governor Griggs on his left. In the small semicircle were also the Rev. Dr. Theodore L. Cuyler, of Brooklyn; the Right Rev. Henry Yates Satterlee, Bishop of Washington; Mr. Charles E. Green; the Rev. Dr. Elijah R. Craven, of Philadelphia, Clerk of the Board of Trustees; and near by were Dean Murray and Professors Shields, Young, and Sloane, who were to present the recipients of the degrees, and Professor Libbey, the marshal. The rest of the academic procession filled the orchestra.

When the applause had subsided and the music ceased, Dr. Cuyler arose and offered the following prayer:

> "Holy, Holy, Holy, Lord God Almighty, the heavens are full of Thy praise. From Thee cometh down every good and perfect gift. We thank Thee that Thy servants have planted the root divine which has spread like a goodly cedar, and has yielded nurture to the work of the Holy Spirit all over the earth. We thank Thee that it has guarded the cradle of our youthful republic, and that here Thy name has been honored and Thy word has been taught. And now, Most Holy One, we invoke thy richest blessings on our mother, who nurtured us so tenderly on her bosom. We invoke Thee to bless our country on whose altar rest the ashes of her fathers and the hopes of her children. Bless the President of the United States, and may he continue to honor the high trust committed to his care to the very last hour of his administration. Bless also the Governor of this Commonwealth, and all who rule in high authority. Bless those who come to us from the various colleges and universities of the world, bringing congratulations from sister institutions. We pray that every university

may be a fountainhead of truth, and that all their fruits may be laid at the feet of Jesus Christ, and on this day so full of memories and so radiant with hopes we join all our voices in crowning Him Lord of all. Hear us in these our petitions as we gather, weak, poor and sinful, and as we join in the words our Saviour taught us to say." The entire assembly then joined in the Lord's Prayer.

Then, amid a hush of expectancy, President Patton slowly arose, and with much dignity and grace of manner made the announcement of the university title and endowments. Every word fell clear and was heard in the remotest corners of that densely crowded hall. One common tide of emotion swelled and rose in the hearts of the alumni of the old College of New Jersey while his utterance grew louder and his voice was thrilled with deeper feeling as he approached the climax, when, on a sudden, with one magical phrase he called to the floods and they obeyed. Men who loved Princeton as the home of their hearts, as the field of their ideals and their hopes, trembled with enthusiasm as the moment approached—the moment of moments; and when it came, they leaped to their feet, spontaneously, and a great shout went up to heaven.

President Patton said, bowing to the President of the United States, to the Governor of New Jersey and to the audience:

We have waited long for this hour. To us it is the hour of gladness, but we cannot conceal from ourselves the fact that it is an hour in which we are conscious of serious responsibilities as well. And so, reverently and in the fear of God, we enter this house and begin the exercises of the day by invoking the favor of God

Almighty. We have planned for an appropriate recognition of the fact that on this day there will occur the one-hundred-and-fiftieth anniversary of the signing of the charter of the College of New Jersey.

We desired to mark the day by three appropriate circumstances. In the first place, it was our desire that the occasion should be one in which there should be a fitting celebration of the event to which I have just referred, and we accordingly planned, with such forethought and wisdom as we had, for a suitable academic festival. I am speaking the feelings of my colleagues on the board of trustees and in the faculty when I say that we have been exceedingly gratified by the success that has thus far attended our efforts; and we do not forget that the degree of success that we have had is due in the main to the kind, cordial coöperation of the universities of the world, to those who come to us from the universities of this land, and especially to those who, at great sacrifice of time and pressing engagements, have crossed the sea and come to us from other lands. We feel ourselves under a great debt of obligation, and I desire at this moment to express to them in the heartiest possible way the thanks of the trustees and faculty for their kind presence among us, and friendly sympathy shown us, and the deep interest they have ever manifested in our institution.

We hope that they will carry away pleasant memories of Princeton, but we assure you that, on our part, their presence has been an inspiration to us, and that the cause of the higher education has taken a long step in advance as the result of their kindly presence. We wish to assure them that their names will linger with us always as pleasant memories; that we feel ourselves nearer to them than we ever did before; that there is a commu-

nity of interest between us and the universities of the world that we never realized before; and that this community of university interest is, let us hope, but a symbol of that underlying, ever-growing international community that shall make for peace, concord and good-will among the nations of the earth.

It was not unnatural that the trustees and the faculty of the College of New Jersey should think that the beginning of a new era in her history furnished us with an opportunity that we could not well let go by for an effort in the direction of an increase in the endowments of the institution in whose interests we meet this morning; and it is my pleasure to say that, notwithstanding the stress of difficult financial circumstances throughout the country, our success in this direction has been exceedingly gratifying, and has exceeded the most sanguine expectations, at least of some of us, when this movement was inaugurated.

There has been placed in my hands a statement which I shall read: In order to strengthen and extend the various departments of instruction and research, a committee on endowment was appointed by the trustees, and organized in January, 1895. This committee was appointed to secure the necessary means for strengthening and extending the various departments of instruction and research, both undergraduate and graduate. The especial objects for which the increase of endowment was sought were university fellowships and professorships, an increase in the salaries of the faculty, an increase in the general fund, and a new university library.

Many subscriptions have been received. Without specifying in detail what must be reserved for a later and fuller statement, it is proper to say at this time that several fellowships have been secured and a McCormick professorship has been founded; a Blair Hall has been

given, its revenues being available for the support of professors; and a considerable, though not a complete, endowment of the McCosh Professorship of Philosophy has been obtained. A gift of $250,000 has been received for purposes not yet ready to be announced publicly, and a gift of $600,000 has been received for a university library. The guarantee of subscriptions reported up to October 21 is $1,353,291.

We have not abandoned the prosecution of this work, and some unfinished business remains in connection with the duties of the Endowment Committee. At a later date we hope to be able to announce the complete endowment of the McCosh professorship.

We are anxious to secure a complete endowment for a graduate college, in order that the best facilities may be furnished for the prosecution of graduate work; and it is one of the still unrealized dreams of my early administration that the time may yet come when there shall be in this University such a school of historical and philosophical jurisprudence and political science as shall be worthy of the historic foundations on which it will be planted, and be the logical outcome of our historic beginning.

There was another circumstance by which we thought it would be wise to mark the significance of this day. Thanks to the liberal provisions of the charter of the College of New Jersey, this institution from its beginning has been fully empowered to do university work in all its spheres, and we have had occasion to make no change whatever in the charter of the College of New Jersey in order that we might change its corporate name. It has been thought best to change the corporate name of the College of New Jersey, partly in order that the name of the institution might more fittingly correspond to the work that it has been doing for so many years,

and partly, also, that the new name might serve as an inspiration for new effort, and mark a new departure in the direction of higher and more extended work in the great realm of pure culture, as that realm divides itself into the three great kingdoms of philosophy, science, and literature.

And so it is my pleasure, for expression of which I have no equivalent in words, to say that the wishes of the alumni in this respect have at last been fully realized; to say that the faculty, trustees, and alumni stand together, and, as with the voice of one man, give their hearty approval to the change that has taken place.

It is my great pleasure to say that from this moment what heretofore for one hundred and fifty years has been known as the College of New Jersey shall in all future time be known as Princeton University.

As the new name was announced the audience broke into immense applause, which settled into deep, concerted, shattering cheering, each cheer ending with the triple "Princeton University." With a blare of trumpets silence was, after many minutes, restored, and President Patton, with uplifted hand, cried, "God bless Princeton University, and make us faithful in her service!"

The orchestra then played a short selection, after which began the ceremony of conferring the honorary degrees. The Clerk of the Board of Trustees rose in his place and, standing covered, said: "The recipients of honorary degrees will present themselves before the President as their names are called. The Reverend Professor Shields will present in Theology and Philosophy." Professor Shields read the names of the gentlemen who were to receive the honorary degree of doctor of divinity, and as each came to the front of the platform and faced the audience, standing near Professor Shields, the latter pronounced the titles and

mentioned some of the distinguished works of the recipient, and then turning, led him to a place in front of President Patton, who remained seated and covered. When the group was complete, the President said: "Auctoritate mihi a Curatoribus Universitatis Princetoniensis commissa vos ad summum gradum in divinitate admitto." The President then arose and, uncovering, extended his hand to each in turn, and after a word of greeting they were escorted to their seats by Professor Shields.

In the same manner Professor Shields presented a group of men distinguished in philosophy, upon whom was conferred the degree of doctor of laws, the word "legibus" being substituted, in the President's formula, for "divinitate."

When this portion of the ceremony was completed, the Clerk of the Board of Trustees, again standing covered, said: "Professor Young will present in Mathematics, and in the Physical and in the Natural Sciences." Professor Young called upon the distinguished gentlemen and presented them, and to each group as it was formed the President, in the manner already described, said: "Auctoritate mihi a Curatoribus Universitatis Princetoniensis commissa vos ad summum gradum in legibus admitto."

The Clerk of the Board of Trustees in like manner said: "Professor Sloane will present in History, in the Political Sciences, and in Education." Professor Sloane introduced the recipients, and the President conferred upon them the same degree.

The Clerk of the Board of Trustees finally announced: "The Dean of the Faculty will present in Archæology, Philology, Literature, and Art." Dean Murray then presented the distinguished gentlemen upon whom the degrees of doctor of laws, doctor of letters, or doctor of music were to be conferred in recognition of their services in the abovementioned fields, and the President received them with the

same address, but using the words "legibus," "litteris humanioribus," or "musica," as occasion demanded.

When the groups of scholars presented by the Reverend Professor Shields, Professor Young, Professor Sloane, and the Dean of the Faculty had thus received their honorary degrees, the Clerk of the Board of Trustees said: "I have the honor to announce that the Trustees of Princeton University have conferred the degree of Doctor of Laws *in absentia* upon the following persons:

THE RIGHT HONORABLE THE LORD KELVIN,
Professor of Natural Philosophy in the University of Glasgow.

OTTO VON STRUVE,
Formerly Director of the Imperial Astronomical Observatory at Pulkova, Russia."

Then, removing his cap, the Clerk of the Board of Trustees announced that the ceremony of conferring the honorary degrees was concluded. It had been followed with great interest by the spectators, and was indeed a notable sight. The groups of honored and in many cases venerable men who stood arrayed in Princeton hoods before President Patton and were by him welcomed first in formal Latin, and then with informal cordiality in English and with a grasp of his hand, into fellowship with the long roll of Princeton's alumni; the brief but effective remarks of those who presented them; the hearty recognition given by all present to some of the most celebrated recipients,—all this composed a scene of academic ceremony unique in this country. The recipients of the honorary degree of Doctor of Divinity were:

THE REVEREND PROFESSOR WILLIS JUDSON BEECHER,
Auburn Theological Seminary, Auburn, New York.

THE REVEREND PROFESSOR WILLIAM CAVEN,
Principal of Knox College, Toronto, and Professor of Exegetics and Biblical Criticism, Toronto, Canada.

THE REVEREND DOCTOR MORGAN DIX,
Rector of Trinity Church, New York City.

THE REVEREND PROFESSOR GEORGE PARK FISHER,
Titus Street Professor of Ecclesiastical History and Dean of the Divinity School in Yale University, New Haven, Connecticut.

THE REVEREND DOCTOR WILLIAM REED HUNTINGTON,
Rector of Grace Church, New York City.

BISHOP JOHN FLETCHER HURST,
Chancellor of the American University, Washington, District of Columbia.

THE REVEREND PROFESSOR CHARLES MARSH MEAD,
Riley Professor of Christian Theology in the Hartford Theological Seminary, Connecticut.

THE REVEREND DOCTOR SIMON JOHN MCPHERSON,
Pastor of the Second Presbyterian Church, Chicago, Illinois.

THE REVEREND DOCTOR SAMUEL JACK NICCOLLS,
Pastor of the Second Presbyterian Church, Saint Louis, Missouri.

THE REVEREND PROFESSOR MATTHEW BROWN RIDDLE,
Memorial Professor of New Testament Literature and Exegesis in the Western Theological Seminary, Pittsburgh, Pennsylvania.

THE RIGHT REVEREND HENRY YATES SATTERLEE,
Bishop of Washington, District of Columbia.

THE REVEREND DOCTOR JOSEPH TATE SMITH,
Baltimore, Maryland.

THE REVEREND PROFESSOR AUGUSTUS HOPKINS STRONG,
President of Rochester Theological Seminary and Davies Professor of Biblical Theology, Rochester, New York.

THE REVEREND PROFESSOR JOSEPH HENRY THAYER,
Bussey Professor of New Testament Criticism and Interpretation in Harvard University, Cambridge, Massachusetts.

The recipients of the honorary degree of Doctor of Laws were:

JAMES BURRILL ANGELL,
President of the University of Michigan, Ann Arbor, Michigan.

MAURICE BLOOMFIELD,
Professor of Sanskrit and Comparative Philology in the Johns Hopkins University, Baltimore, Maryland.

KARL BRUGMANN,
Professor of Indogermanic Philology in the University of Leipzig, Germany.

JOHN BATES CLARK,
Professor of Political Economy in Columbia University, New York City.

JOHANNES CONRAD,
Professor of Political Economy in the University of Halle, Germany.

WILHELM DÖRPFELD,
First Secretary of the German Archæological Institute, Athens, Greece.

EDWARD DOWDEN,
Professor of Rhetoric and English Literature in Trinity College, Dublin, Ireland.

JOSIAH WILLARD GIBBS,
Professor of Mathematical Physics in Yale University, New Haven, Connecticut.

DANIEL COIT GILMAN,
President of the Johns Hopkins University, Baltimore, Maryland.

GEORGE LINCOLN GOODALE,
Fisher Professor of Natural History and Director of the Botanical Garden in Harvard University, Cambridge, Massachusetts.

WILLIAM GARDNER HALE,
Professor of Latin in the University of Chicago, Chicago, Illinois.

THE HONORABLE WILLIAM TORREY HARRIS,
United States Commissioner of Education, Washington, District of Columbia.

CHARLES CUSTIS HARRISON,
Provost of the University of Pennsylvania, Philadelphia, Pennsylvania.

GEORGE WILLIAM HILL,
President of the American Mathematical Society, West Nyack, New York.

ARNOLD AMBROSIUS WILLEM HUBRECHT,
Professor of Zoölogy in the University of Utrecht, Utrecht, Holland.

WILLIAM JAMES,
Professor of Psychology in Harvard University, Cambridge, Massachusetts.

FELIX KLEIN,
Professor of Mathematics in the University of Göttingen, Göttingen, Germany.

THE REVEREND GEORGE TRUMBULL LADD,
Clark Professor of Moral Philosophy and Metaphysics in Yale University, New Haven, Connecticut.

SAMUEL PIERPONT LANGLEY,
Secretary of the Smithsonian Institution, Washington, District of Columbia.

HENRY CHARLES LEA,
Philadelphia, Pennsylvania.

JOSEPH LECONTE,
Professor of Geology and Natural History in the University of California and President of the American Geological Society, Berkeley, California.

JAMES LOUDON,
President of the University of Toronto, Canada.

SETH LOW,
President of Columbia University, New York City.

JOHN WILLIAM MALLET,
Professor of Chemistry in the University of Virginia, Charlottesville, Virginia.

SILAS WEIR MITCHELL,
Philadelphia, Pennsylvania.

HENRI MOISSAN,
Professor of Chemistry in the University of Paris and Member of the French Academy of Sciences, Paris.

SIMON NEWCOMB,
Professor of Mathematics and Astronomy in the Johns Hopkins University, Baltimore, and Director of the Nautical Almanac, Washington, District of Columbia.

WILLIAM PETERSON,
Principal of McGill University and Professor of Classics, Montreal, Canada.

EDWARD BAGNALL POULTON,
Hope Professor of Zoölogy in the University of Oxford, Oxford, England.

IRA REMSEN,
Professor of Chemistry and Director of the Chemical Laboratory in the Johns Hopkins University, Baltimore, Maryland.

HENRY AUGUSTUS ROWLAND,
Professor of Physics and Director of the Physical Laboratory in the Johns Hopkins University, Baltimore, Maryland.

ANDREW SETH,
Professor of Logic and Metaphysics in the University of Edinburgh, Scotland.

GOLDWIN SMITH,
Fellow of Oriel College, Oxford, and formerly Regius Professor of Modern History in the University of Oxford, Toronto, Canada.

JOSEPH JOHN THOMSON,
Cavendish Professor of Physics in the University of Cambridge, Cambridge, England.

BENJAMIN IDE WHEELER,
Professor of Greek in Cornell University, Ithaca, New York.

The recipients of the honorary degree of Doctor of Letters were:

HENRY MARTYN BAIRD,
Professor of the Greek Language and Literature in New York University, New York City.

RICHARD WATSON GILDER,
Editor of "The Century," New York City.

THOMAS RAYNESFORD LOUNSBURY,
Professor of English in Yale University, New Haven, Connecticut.

FRANCIS ANDREW MARCH,
Professor of the English Language and Comparative Philology in Lafayette College, Easton, Pennsylvania.

HORACE ELISHA SCUDDER,
Editor of "The Atlantic Monthly," Boston, Massachusetts.

CHARLES DUDLEY WARNER,
New York City.

The following gentleman received the honorary degree of Doctor of Music:

EDWARD ALEXANDER McDOWELL,
Professor of Music in Columbia University, New York City.

When the stir occasioned by this ceremony had subsided, the orchestra afforded relief to the audience, somewhat exhausted by close attention with the eye, and then President Patton, rising from his seat, expressed regret that the venerable Lord Kelvin, the distinguished natural philosopher, could not be present on this occasion, and read the following cable despatch just received from him:

I heartily congratulate the College and University of Princeton on the celebration of the one-hundred-and-fiftieth year of its beneficent life upon which we look back, and on the new developments now organized for continuance of good work with ever-increasing energy in the future. I regret exceedingly that my university engagements in Glasgow make it impossible for me to be present at Princeton on this occasion, and I ask the University and its friends now assembled to accept this telegraphic expression of my cordial sympathy and good wishes.

KELVIN.

The reading was received with applause. President Patton then said:

It was our heart's desire to confer still another degree on this occasion, but the distinguished gentleman upon whom we wished to confer it has seen fit to use the sovereign power of the American people which he represents in the interests of his own modesty, and there was nothing left for us to do but to treat his wishes as

a command. We are, however, much gratified that we meet this morning in the favoring presence of the Chief Magistrate of our country. It would have pleased us to honor ourselves in honoring him, and in so doing to bear public testimony to our high appreciation of his public services and strong, patriotic position in this, the hour of his nation's trial. We thank him with full and overflowing hearts to-day for leaving the cares of executive business in order that he may grace our academic festival, and we thank him for the willingness that he has expressed in response to our urgent invitation to say a few words on this occasion which inaugurates Princeton University.

Ladies and Gentlemen: I have the great honor of presenting to you the President of the United States.

When President Cleveland arose the entire audience rose to greet him, and burst into enthusiastic and deafening applause. The Princeton cheer, with the conclusion "Cleveland, Cleveland, Cleveland," rang with perfect solidity and unanimity of sound from gallery and house alike. Ladies clapped their hands and waved their handkerchiefs. The ovation continued until the President was manifestly touched and gratified. Finally, when the orchestra drowned the cheering with a few strains of "Hail Columbia," in the midst of breathless silence he read slowly and impressively the following words:

Mr. President and Ladies and Gentlemen:

As those in different occupations and with different training each see most plainly in the same landscape view those features which are the most nearly related to their several habitual environments, so, in our contemplation of an event or an occasion, each individual

especially observes and appreciates, in the light his mode of thought supplies, such of its features and incidents as are most in harmony with his mental situation.

To-day, while all of us warmly share the general enthusiasm and felicitation which pervade this assemblage, I am sure its various suggestions and meanings assume a prominence in our respective fields of mental vision dependent upon their relation to our experience and condition. Those charged with the management and direction of the educational advantages of this noble institution most plainly see, with well-earned satisfaction, proofs of its growth and usefulness, and its enhanced opportunities for doing good. The graduate of Princeton sees first the evidence of a greater glory and prestige that have come to his Alma Mater, and the added honor thence reflected upon himself, while those still within her student halls see most prominently the promise of an increased dignity which awaits their graduation from Princeton University.

But there are others here, not of the family of Princeton, who see with an interest not to be outdone the signs of her triumphs on the fields of higher education, and the part she has taken during her long and glorious career in the elevation and betterment of a great people. Among these I take an humble place, and as I yield to the influences of this occasion, I cannot resist the train of thought which especially reminds me of the promise of national safety, and the guaranty of the permanence of our free institutions, which may and ought to radiate from the universities and colleges scattered throughout our land.

Obviously a government resting upon the will and universal suffrage of the people has no anchorage except in the people's intelligence. While the advantages of a

collegiate education are by no means necessary to good citizenship, yet the college graduate, found everywhere, cannot smother his opportunities to teach his fellow-countrymen and influence them for good, nor hide his talents in a napkin, without recreancy to a trust.

In a nation like ours, charged with the care of numerous and widely varied interests, a spirit of conservatism and toleration is absolutely essential. A collegiate training, the study of principles unvexed by distracting and misleading influences, and a correct apprehension of the theories upon which our republic is established, ought to constitute the college graduate a constant monitor, warning against popular rashness and excess.

The character of our institutions and our national self-interest require that a feeling of sincere brotherhood and a disposition to unite in mutual endeavor should pervade our people. Our scheme of government in its beginning was based upon this sentiment, and its interruption has never failed, and can never fail, to grievously menace our national health. Who can better caution against passion and bitterness than those who know by thought and study their baneful consequences, and who are themselves within the noble brotherhood of higher education?

There are natural laws and economic truths which command implicit obedience, and which should unalterably fix the bounds of wholesome popular discussion and the limits of political strife. The knowledge gained in our universities and colleges would be sadly deficient if its beneficiaries were unable to recognize and point out to their fellow-citizens these truths and natural laws, and to teach the mischievous futility of their non-observance or attempted violation.

The activity of our people, and their restless desire to gather to themselves especial benefits and advantages, lead to the growth of an unconfessed tendency to regard their government as the giver of private gifts, and to look upon the agencies for its administration as the distributors of official places and preferment. Those who in university or college have had an opportunity to study the mission of our institutions, and who in the light of history have learned the danger to a people from their neglect of the patriotic care they owe the national life entrusted to their keeping, should be well fitted to constantly admonish their fellow-citizens that the usefulness and beneficence of their plan of government can only be preserved through their unselfish and loving support, and their contented willingness to accept in full return the peace, protection, and opportunity which it impartially bestows.

Not more surely do the rules of honesty and good faith fix the standard of individual character in a community than do these same rules determine the character and standing of a nation in the world of civilization. Neither the glitter of its power, nor the tinsel of its commercial prosperity, nor the gaudy show of its people's wealth, can conceal the cankering rust of national dishonesty, and cover the meanness of national bad faith. A constant stream of thoughtful, educated men should come from our universities and colleges preaching national honor and integrity, and teaching that a belief in the necessity of national obedience to the laws of God is not born of superstition.

I do not forget the practical necessity of political parties, nor do I deny their desirability. I recognize wholesome differences of opinion touching legitimate governmental policies, and would by no means control

or limit the utmost freedom in their discussion. I have only attempted to suggest the important patriotic service which our institutions of higher education and their graduates are fitted to render to our people, in the enforcement of those immutable truths and fundamental principles which are related to our national condition, but should never be dragged into the field of political strife, nor impressed into the service of partisan contention.

When the excitement of party warfare presses dangerously near our national safeguards, I would have the intelligent conservatism of our universities and colleges warn the contestants in impressive tones against the perils of a breach impossible to repair.

When popular discontent and passion are stimulated by the arts of designing partisans to a pitch perilously near to class hatred or sectional anger, I would have our universities and colleges sound the alarm in the name of American brotherhood and fraternal dependence.

When the attempt is made to delude the people into the belief that their suffrages can change the operation of natural laws, I would have our universities and colleges proclaim that those laws are inexorable and far removed from political control.

When selfish interest seeks undue private benefit through governmental aid, and public places are claimed as rewards of party service, I would have our universities and colleges persuade the people to a relinquishment of the demand for party spoils and exhort them to a disinterested and patriotic love of their government for its own sake, and because in its true adjustment and unperverted operation it secures to every citizen his just share of the safety and prosperity it holds in store for all.

When a design is apparent to lure the people from

their honest thoughts, and to blind their eyes to the sad plight of national dishonor and bad faith, I would have Princeton University, panoplied in her patriotic traditions and glorious memories, and joined by all the other universities and colleges of our land, cry out against the infliction of this treacherous and fatal wound.

I would have the influence of these institutions on the side of religion and morality. I would have those they send out among the people not ashamed to acknowledge God, and to proclaim His interposition in the affairs of men, enjoining such obedience to His laws as makes manifest the path of national perpetuity and prosperity.

I hasten to concede the good already accomplished by our educated men in purifying and steadying political sentiment, but I hope I may be allowed to intimate my belief that their work in these directions would be easier and more useful if it were less spasmodic and occasional. The disposition of our people is such that, while they may be inclined to distrust those who only on rare occasions come among them from an exclusiveness savoring of assumed superiority, they readily listen to those who exhibit a real fellowship and a friendly and habitual interest in all that concerns the common welfare. Such a condition of intimacy would, I believe, not only improve the general political atmosphere, but would vastly increase the influence of our universities and colleges in their efforts to prevent popular delusions or correct them before they reach an acute and dangerous stage. I am certain, therefore, that a more constant and active participation in political affairs on the part of our men of education would be of the greatest possible value to our country.

It is exceedingly unfortunate that politics should be regarded in any quarter as an unclean thing, to be

avoided by those claiming to be educated or respectable. It would be strange, indeed, if anything related to the administration of our government or the welfare of our nation should be essentially degrading. I believe it is not a superstitious sentiment that leads to the conviction that God has watched over our national life from its beginning. Who will say that the things worthy of God's regard and fostering care are unworthy of the touch of the wisest and best of men?

I would have those sent out by our universities and colleges not only the counsellors of their fellow-countrymen, but the tribunes of the people—fully appreciating every condition that presses upon their daily life, sympathetic in every untoward situation, quick and earnest in every effort to advance their happiness and welfare, and prompt and sturdy in the defence of all their rights.

I have but imperfectly expressed the thoughts to which I have not been able to deny utterance on an occasion so full of glad significance, and so pervaded by the atmosphere of patriotic aspiration. Born of these surroundings, the hope cannot be vain that the time is at hand when all our countrymen will more deeply appreciate the blessings of American citizenship, when their disinterested love of their government will be quickened, when fanaticism and passion shall be banished from the field of politics, and when all our people, discarding every difference of condition or opportunity, will be seen under the banner of American brotherhood, marching steadily and unfalteringly on towards the bright heights of our national destiny.

As no address more suited to the hour and the audience could possibly have been made, so no speaker could have found more attentive and sympathetic listeners; and if the

welcome they gave to the President was enthusiastic, their reception of his words was overwhelming. Round after round of cheering rose from the great assemblage of college graduates. Every variety of Princeton cheer rent the air. To each salvo was added "Cleveland, Cleveland, Cleveland," and finally three cheers were given for Mrs. Cleveland. The orchestra and organ at last managed to make themselves heard through the thundering volleys of cheers. As they played the well-known music of "America," the vast throng, which had been standing through the cheering, with one voice took up the national hymn with the deepest patriotic fervor:

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.

My native country,—thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills,—
My heart with rapture thrills,
Like that above.

Our fathers' God,—to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light,—
Protect us by Thy might,
Great God, our King.

The benediction was pronounced by the Right Reverend Henry Yates Satterlee, Bishop of Washington. The audience resumed their seats until President and Mrs. Cleveland, with their host and hostess, President and Mrs. Patton, had left the building.

Immediately after the exercises in Alexander Hall, President and Mrs. Patton entertained at a luncheon the President of the United States and Mrs. Cleveland, with the delegates and other invited guests; and at three o'clock the hospitable gates of Prospect were thrown open to a larger number of persons invited to meet President and Mrs. Cleveland. The many hundreds who availed themselves of this invitation were introduced first to Doctor and Mrs. Patton at the main door of the large drawing-room, and by them presented to the President and Mrs. Cleveland. An opportunity was given not only to meet the distinguished guests, but also to wander over the terraces and enjoy the beautiful landscape to which the mansion owes its name of Prospect. At about five o'clock the President and his party were escorted by the City Troop to the station, and left Princeton for Washington.

The University Musical Clubs gave a concert of student music in Alexander Hall in the evening. It was attended by a large audience. The programme performed was:

PART I.

1. THE ORANGE AND THE BLACK . . . Carmina Princetonia.
Glee Club.

2. ANNIVERSARY . . . . . Rosey.
Banjo Club.

3. OLD BLACK JOE . . . . . Foster.
S. T. Carter, Jr., '86, and Glee Club.

4. Spring Song . . . . . Mendelssohn
Mandolin Club.

5. Steps Song . . . . . Carmina Princetonia.
Glee Club.

6. Princeton Warble . . . . . Arranged.
D. H. McAlpin, '85, assisted by R. J. McDowell, '94, and Glee Club.

Part II.

1. College National Hymn . . . . Ernest T. Carter, '88.
Glee Club and Organ.

2. Anvil Chorus (descriptive piece) . . . . . Arranged.
Banjo Club.

3. "On the Road to Mandalay" . . . . . Prince.
James Barnes, '91, and Glee Club.

4. Rubinstein's Melody . . . . . Rubinstein.
Mandolin Club.

5. "Thy Blue Eyes" . . . . . Böhm.
R. J. McDowell, '94.

6. "Old Nassau" . . . . . Carmina Princetonia.
Glee Club.

Meanwhile the official guests, the benefactors of the University, and the faculty were invited by the trustees to attend a Farewell Dinner at eight o'clock in Assembly Hall. About two hundred and fifty persons were present, sitting at long tables, while Mr. Charles E. Green, the toast-master, President Patton, the speakers of the evening, and several other gentlemen sat on the platform at the high table.

On the floor were fifteen tables, each presided over by some Princeton trustee or professor or alumnus as table-host. At the far end of the dining-hall a ladies' gallery had

been constructed, and it was well filled when the time for the speaking began. The ceiling was completely draped in orange and black. The walls were hung with dull-colored cloth, as a background for displaying large painted shields of representative European and American universities. These shields, painted by Mr. W. S. Whitehead, '91, were mounted in gilded cartouches and added much to the attractiveness of the hall. Above the speakers' table was a group of flags of all the countries represented at the celebration.

At the close of the dinner Mr. Green spoke of the pleasure which it gave him to introduce a representative of the oldest living university, save Bologna, and called upon M. Henri Moissan, Professor of Chemistry in the University of Paris, and member of the French Academy of Sciences, who replied as follows:

> Nous avons tous un grand respect pour la vieillesse, et nous aimons à entendre de la bouche des personnes âgées ces souvenirs et ces comparaisons qui sont pour nous comme les leçons du passé. Princeton a cent cinquante ans d'existence, cent cinquante ans d'une vie de travail et d'un travail ininterrompu. On comprend que tous ses amis se réunissent aujourd'hui pour lui apporter en un bouquet l'hommage de leurs meilleures pensées.
>
> Ces cent cinquante années d'échange quotidien de l'idée, entre les maîtres et les élèves, ont crée des traditions, ont établi un courant intellectuel. C'est la première chose qui frappe l'étranger à son arrivée à Princeton.
>
> J'ai beaucoup admiré votre belle installation, au milieu des arbres et de la verdure, vos collections, vos salles d'étude, vos maisons d'étudiants, votre gymnase, et le soin que vous prenez pour développer le corps en même

temps que l'esprit. J'ai admiré aussi avec quel enthousiasme de généreux donateurs vont au devant de vos désirs et mettent une partie de leur fortune au service de la haute culture intellectuelle.

Vos générations d'élèves sont pleines de sève et d'activité, comme ces beaux pieds de lierre touffus et vigoureux qui entourent le vieux bâtiment de Nassau, le foyer de votre université.

On sent dans votre collège les liens affectueux qui unissent les maîtres aux élèves. C'est qu'en effet, si les larges constructions, si les grands laboratoires, si les spacieuses bibliothèques sont utiles, il est quelque chose de plus indispensable, c'est le lien moral qui réunit le tout, c'est l'esprit qui dirige ces enseignements, ce sont les recherches nouvelles poursuivies, dans des voies différentes, par les professeurs, ce sont les sentiments de reconnaissance des élèves; tout cela c'est l'âme même de l'université.

Aussi nous sommes heureux de voir que votre université s'appuie en grande partie sur l'enseignement donné à l'école de Lawrenceville. Vous préparez les esprits, par une bonne instruction secondaire, à la culture supérieure de Princeton.

Croyez bien que toutes ces choses sont connues et suivies en France avec le plus vif intérêt. Rien de ce qui se fait dans la grande République américaine n'est indifférent à la République française. Nous n'avons pas oublié que dans un temps déjà lointain nos grands pères ont mêlé leur sang au vôtre sur les champs de bataille pour la cause sacrée de votre indépendence. Et quand vous luttez sur un nouveau terrain, quand vos universités prennent un développement, un essor inattendu, quand dans l'astronomie, dans la physique, dans la paléontologie, dans l'histoire, vous devenez des maîtres

incontestés, la France applaudit à vos efforts et à vos succès.

Aussi je suis personnellement heureux d'avoir été choisi par l'Université de Paris pour vous apporter tous ses vœux et toutes ses félicitations. Le Collège de Princeton a déjà gravé son nom dans l'histoire des Etats-Unis, c'est le passé; je bois à l'avenir, je lève mon verre en l'honneur de l'Université de Princeton.

The regular toasts of the evening were responded to as follows: Theology, by Professor George Park Fisher, Dean of the Yale Divinity School; Philosophy, by Professor Andrew Seth of the University of Edinburgh; Jurisprudence, by the Honorable William B. Hornblower of New York; Mathematics, by Professor Felix Klein of the University of Göttingen; the Natural Sciences, by Professor Arnold Ambrosius Willem Hubrecht of the University of Utrecht; the Physical Sciences, by Professor Ira Remsen of the Johns Hopkins University; History, by Professor Goldwin Smith of Toronto; Literature, by Professor Edward Dowden of Trinity College, Dublin; and the Higher Education, by the Honorable William T. Harris of Washington.

Some of these speeches bore more or less directly upon the subjects of the toasts, and were additionally valuable for that reason; others were of a less formal character, and none the less interesting for that. The gentlemen from other lands, who had won so many friends among Princetonians by their lectures here, were received with the greatest cordiality and spoke with warm feeling. An especially hearty reception was given to the deep expressions of good will which exist between the scholars of Great Britain and the United States, and to the frequent mention of the ties which bind Princeton to the universities of the mother country. Professor

Seth gave first voice to these fraternal sentiments, which were enforced with great earnestness by Mr. Goldwin Smith; while the heartfelt words and kindly face of Professor Dowden went far to make this spirit of international concord the dominant note of the evening. Finally, in terms as eloquent as any others which the Sesquicentennial Celebration evoked, and with emotion he found it hard to restrain, President Patton thanked the guests of Princeton University for their participation in her jubilee; thanked them for leaving their homes and their important duties, and coming from far and near to spend three days with us; thanked especially the delegates who had crossed the ocean to bear the greetings of older universities in other lands, and wished them God-speed home again. And with this the Sesquicentennial Celebration ended.

The Sesquicentennial guests were not allowed to scatter to all parts of the earth without being honored in New York City, whence most of the European delegates were to sail on Saturday, October 24. Mr. Morris K. Jesup, the President of the American Museum of Natural History, hurried forward the preparation of two new exhibitions, that of Vertebrate Palæontology and that of Ethnology, in order to open the halls containing them in honor of Princeton's guests. All the leading educational and public institutions of the city were invited to send representatives, and the members of the faculty of Princeton University also received an invitation.

On the afternoon of the reception the entire museum was lighted. The ceremonies included a speech of welcome in the Trustees' Room, by the President of the Museum, Mr. Morris K. Jesup. The visitors met the trustees who were present, and were then introduced to Professor F. W. Putnam, Curator of the Department of Ethnology and An-

thropology, and were conducted through his exhibit, as arranged chiefly by Dr. Franz Boas. They then mounted to the hall containing the Fossil Mammals of North America, and were introduced to the curator, Professor Henry Fairfield Osborn. The screen was withdrawn and the hall opened for the first time after five years of continuous exploration in the West. The exhibition also includes the famous Cope Collection, the larger part of which had not been seen by the public before. Then on the evening of Friday, the 23d, the University Club in the City of New York gave a reception and dinner to the foreign delegates at the Club House at Twenty-sixth Street and Madison Avenue. The Reception Committee was as follows:

Tompkins McIlvaine.
Edward Mitchell.
Robert Bridges.
Arthur Lincoln.
Charles Bulkley Hubbell.
Gherardi Davis.
James R. Sheffield (Chairman).
Samuel R. Betts.
Sherman Evarts.
Grosvenor Atterbury.
Charles Howland Russell.
Lawrence E. Sexton.
W. K. Draper.
Carl A. de Gersdorff.
Austen G. Fox.
Almon Goodwin.
Grosvenor S. Hubbard.
Henry D. Cooper.
Ashton Le Moine.
Tracy H. Harris.
Jacob W. Miller.
Charles K. Beekman.
William B. Hornblower.
William W. Hoppin.
Robert L. Harrison.
Arthur H. Masten.
Robert C. Alexander.
Henry W. Calhoun.
Henry A. James.
Allison V. Armour.
Francis V. Greene.
George Blagden, Jr.
R. W. G. Welling.
Eugene D. Hawkins.
Henry W. Hardan.
Walter G. Oakman.
Edward B. Merrill.
George A. Plimpton.
Berkeley Mastyn.
C. Ledyard Blair.
Henry Marquand.
James McKeen.
M. Taylor Pyne.

The following invitation to the reception was sent out:

The University Club in the City of New York
requests the honor of your company
on Friday evening, October the twenty-third,
eighteen hundred and ninety-six,
at half past nine o'clock, to meet

Professor Friedrich Karl Brugmann of Leipsic, Professor Johannes Conrad of Halle, Reverend Doctor William Caven of Toronto, Sir J. William Dawson of Montreal, Wilhelm Dörpfeld of Athens, Professor Edward Dowden of Dublin, Professor A. A. W. Hubrecht of Utrecht, Professor Felix Klein of Göttingen, Professor Henri Moissan of Paris, Principal William Peterson of Montreal, Professor Edward Bagnall Poulton of Oxford, Professor Andrew Seth of Edinburgh, Professor Goldwin Smith of Toronto and Professor Joseph John Thomson of Cambridge, delegates from foreign universities in attendance at the Sequicentennial Celebration of Princeton University.

Charles C. Beaman,
Henry E. Howland,
T. Frank Brownell,
Special Committee of the Council.

R. s. v. p.
Twenty-sixth Street and Madison Avenue.

This invitation was accepted by the following citizens of New York and other persons:

The Honorable William L. Strong, Mayor of New York City.

Members of the Judiciary.

Judge Gildersleeve.
Judge Patterson.
Judge Haight.
Judge Rumsey.
Judge Williams.
Judge Bookstaver.
Judge Barrett.
Judge Ingraham.
Judge Wallace.
Judge MacLean.
Judge Bischoff.
Judge Lawrence.

Officers of the Army and Navy of the United States.

Rear-Admiral Erben.
Rear-Admiral Bunce.
General Ruger.
Doctor E. S. Bogert.
Colonel William C. Church.
Commodore Sicard.
Captain A. T. Mahan.
Professor Peter S. Michie.

Consuls.

Hon. Percy Sanderson.
Hon. John R. Planten.
Hon. D. U. Botassi.
Hon. E. Bruwaert.
Hon. A. Feigel.

Clergymen.

The Reverend Percy S. Grant.
The Reverend Dr. W. R. Huntington.
The Reverend Dr. David H. Greer.
The Reverend Dr. Lyman Abbott.
The Reverend Dr. Robert Collyer.
The Reverend Dr. MacArthur.
The Reverend Dr. John Hall.
The Reverend Edward Judson.
The Reverend Dr. Joseph H. Twichell.

PHYSICIANS.

Dr. J. D. BRYANT.
Dr. FRANCIS DELAFIELD.
Dr. W. T. LUSK.
Dr. T. ADDIS EMMET.
Dr. LEWIS A. STIMSON.

EDUCATORS.

Columbia University.

President SETH LOW.
Professor JOHN W. BURGESS.
Professor E. D. PERRY.
Professor J. K. REES.
Professor F. R. HUTTON.
Professor J. H. VAN AMRINGE.
Professor HENRY DRISLER.
Professor W. H. CARPENTER.
Professor BRANDER MATTHEWS.
Dr. WILLIAM H. DRAPER.
Mr. GEORGE H. BAKER.
Professor A. V. W. JACKSON.
Professor H. T. PECK.
Professor ROBERT S. WOODWARD.
Professor HENRY S. MUNROE.

Yale University.

Professor A. T. HADLEY.
Professor GEORGE J. BRUSH.
Professor W. W. FARNHAM.
Professor WILLIAM L. PHELPS.
Professor O. C. MARSH.
Professor A. W. WRIGHT.
Professor TRACY PECK.

Harvard.

Professor F. W. PUTNAM.

The Normal College.

President THOMAS HUNTER.
Professor HAROLD JACOBY.

Barnard College.

Mr. SILAS B. BROWNELL, Trustee.

College of the City of New York.

President ALEXANDER S. WEBB.
Professor R. OGDEN DOREMUS.

Hobart College.

President POTTER.

Stevens Institute.
Professor Henry Morton.
Professor A. R. Leeds.

Amherst College.
Professor B. K. Emerson.

Lehigh University.
Professor W. H. Chandler.

Rutgers College.
President Austin Scott.

Roanoke College.
President Julius D. Dreher.

New York University.
Chancellor H. M. MacCracken.
Professor Henry M. Baird.

Muhlenberg College.
President Theodore L. Seip.

The University of Pennsylvania.
Professor George F. Barker.

Dartmouth College.
Professor Charles F. Mathewson.

Brown University.
Professor Francis Lawton.

Wesleyan University.
Professor C. T. Winchester.
Professor J. C. Van Benschoten.

The Teachers' College.
President Walter L. Hervey.

The American Museum of Natural History.
Professor A. S. Bickmore.

The General Theological Seminary.
Dean Hoffman.

The University of Texas.

Professor GEORGE BRUCE HALSTED.

Princeton University.

The Honorable WILLIAM J. MAGIE, Trustee.
The Reverend Dr. DAVID R. FRAZER, Trustee.
The Reverend Dr. JOHN DIXON, Trustee.
Professor A. T. ORMOND.
Professor HENRY DALLAS THOMPSON.
Professor L. W. MCCAY.
Professor C. F. W. MCCLURE.
Professor C. G. ROCKWOOD, JR.

Also

Mr. S. P. AVERY.
Mr. JOHN CROSBY BROWN.
Mr. C. C. BUEL.
Prof. J. G. CROSWELL.
Mr. ANDREW CARNEGIE.
Mr. WALTER DAMROSCH.
Hon. CHAUNCEY M. DEPEW.
Mr. WILBERFORCE EAMES.
Hon. DORMAN B. EATON.
Hon. CHAS. S. FAIRCHILD.
Mr. R. W. GILDER.
Mr. PARKE GODWIN.
Mr. E. L. GODKIN.
Mr. JAMES D. HAGUE.
Hon. ABRAM S. HEWITT.
Mr. WM. D. HOWELLS.
Mr. OLIVER P. HUBBARD.
Mr. ROBERT U. JOHNSON.
Mr. ROSSITER JOHNSON.
Mr. MORRIS K. JESUP.
Mr. EDWARD KING.
Hon. JOSEPH LAROCQUE.
Mr. ROBBINS LITTLE.
Mr. S. P. NASH.
Mr. WM. L. PARKER.
Mr. GEORGE HAVEN PUTNAM.
Mr. E. A. QUINTARD.
Mr. BENJAMIN SILLIMAN.
Mr. ALBERT SHAW.
Mr. RUSSELL STURGIS.
Mr. JAMES GRANT WILSON.
Dr. W. J. YOUMANS.

The Council of the University Club also had invited the delegates from abroad to dine with them that evening at seven, just before the reception. Altogether the entertainment offered by the University Club of New York was a most fitting and delightful sequel to the Sesquicentennial festivities.

List of Contributions to the Sesquicentennial Endowment Fund of Princeton University up to June 1, 1897.

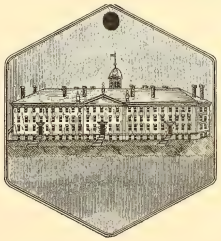
Besides the specific sums of money detailed in the following list, mention should be made of the organ and mosaic panels in Alexander Hall, presented by Mrs. Charles B. Alexander; the extensive collection of Virgils, estimated at $50,000, presented by Mr. Junius S. Morgan, of the class of 1888; an annual subscription of $600 made by Mr. Charles W. McAlpin, of the class of 1888; examples of South American woods, presented by ex-President Grover Cleveland; a collection of portrait masks, presented by Mr. Laurence Hutton of New York; a collection of minerals, presented by Mr. Squiers of New York; gifts of books from Mr. Charles Scribner, of the class of 1875; and an engineering model of the Eads Jetties, presented by Mr. Max Schmidt, of Princeton.

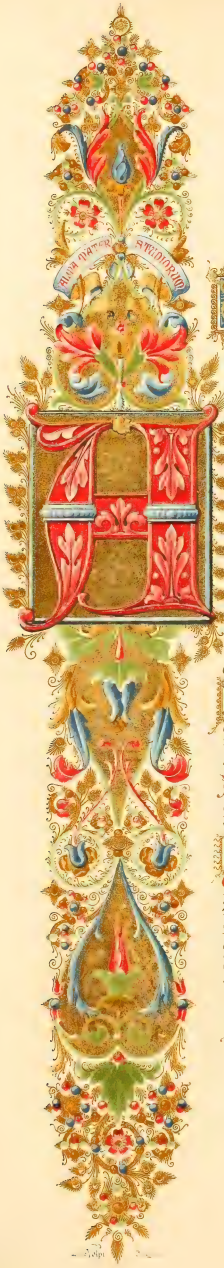
Dr. R. S. Adams, '88, New York,	15.00
John W. Aitken, '69, New York,	5,000.00
A. Gifford Agnew, New York,	2,500.00
Mrs. A. Gifford Agnew, New York,	10,000.00
Cornelius R. Agnew, '91, New York,	15.00
Mrs. C. B. Alexander, New York,	2,500.00
Henry M. Alexander, Jr., '90, New York,	25.00
James W. Alexander, '60, New York,	2,500.00
Anonymous,	1,000.00
Anonymous,	1,000.00

Anonymous,	5,000.00
Anonymous,	6,600.00
Anonymous,	600,000.00
Anonymous,	250,000.00
Anonymous,	50,000.00
John S. Baird, '79, New York,	25.00
Hon. John I. Blair, Blairstown, N. J.,	150,000.00
Brokaw Field Committee,	380.56
Hon. John L. Cadwalader, '56, New York,	5,000.00
Cash,	5.00
Cash,	114.02
Estate of Mrs. Clark, Washington, D. C.,	1,000.00
Class of 1875,	4,000.00
Class of 1880,	1,366.65
Class of 1884,	6,000.00
Class of 1890, miscellaneous cash,	25.00
Hugh L. Cole, '59, New York,	50.00
John H. Converse, Philadelphia,	10,000.00
Rev. C. L. Cooder, Pottstown, Pa.,	1.00
Professor E. C. Coulter, '84, Chicago,	100.00
C. C. Cuyler, '79, New York,	4,000.00
Horatio N. Davis, '73, St. Louis,	500.00
John D. Davis, '72, St. Louis,	3,000.00
Cleveland H. Dodge, '79, New York,	5,000.00
William Dulles, '78, New York,	50.00
John P. Duncan, New York,	1,000.00
R. A. Edwards, '76, Peru, Ind.,	2,500.00
E. W. Greenough, '75, Philadelphia,	200.00
George H. Griffiths, Philadelphia,	500.00
William E. Guy, '65, St. Louis,	1,000.00

Rev. Thomas C. Hall, '79, Chicago,	100.00
A. O. Headley, Newark, N. J.,	1,000.00
Rev. Alexander Henry, '70, Philadelphia,	50.00
J. Bayard Henry, '76, Philadelphia,	1,020.00
Hon. W. B. Hornblower, '71, New York,	1,000.00
Joseph M. Huston, '92, Philadelphia,	500.00
Andrew C. Imbrie, '95, New York,	10.00
Adrian H. Joline, '70, New York,	1,000.00
Thomas D. Jones, '76, Chicago,	2,500.00
David B. Jones, '76, Chicago,	2,500.00
Miss Mary Kennedy, New York,	10,012.50
James Laughlin, Jr., '68, Pittsburgh,	5,000.00
Hon. I. H. Lionberger, '75, St. Louis,	1,000.00
Charles B. Lockhart, Pittsburgh,	10,000.00
Charles H. Macloskie, '87,	50.00
Malcolm MacMartin, '67, New York,	1,000.00
Alexander Maitland, New York,	5,000.00
Mrs. Matthews, Newark, N. J.,	1,000.00
John D. McCord, Philadelphia,	1,000.00
Estate of Cyrus McCormick, Chicago,	100,000.00
Fulton McMahon, '84, New York,	5.00
Clarence B. Mitchell, '89, Lakewood, N. J.,	10.00
Mrs. William Moir, New York,	5,000.00
J. E. Nicholson, '88, New York,	25.00
Mrs. William Paton, New York,	1,000.00
Dr. James Paul, '49, Philadelphia,	50.00
Robert Pitcairn, Pittsburgh,	2,000.00
M. Taylor Pyne, '77, Princeton,	50,000.00
Mrs. M. Taylor Pyne, Princeton,	1,000.00
John Scott, '79, Philadelphia,	25.00

Edward W. Sheldon, '79, New York,	1,000.00
R. E. Speer, '89, New York,	10.00
Louis D. Speir, '90, New York,	5.00
Dr. M. Allen Starr, '76, New York,	10,000.00
Rev. Dr. W. C. Stitt, '56, New York,	25.00
Mrs. William Thaw, Pittsburgh,	10,000.00
Rev. S. T. Thompson, '51, Tarpon Springs, Fla.,	10.00
Transfer from Treasurer's Books,	50.00
George Trotter, '91, New York,	25.00
T. F. Turner, '89, New York,	10.00
L. C. Vanuxem, '79, Philadelphia,	50.00
Guy S. Warren, '95, St. Louis,	500.00
Professor H. C. Warren, '89, Princeton,	10.00
Professor J. H. Westcott, '77, Princeton,	250.00
Mrs. Mary I. Winthrop, New York,	5,000.00
Dr. John E. Woodruff, '70, New York,	100.00
R. L. Zabriskie, '95, Aurora, N. Y.,	50.00
Professor A. C. Zenos, Chicago,	50.00
	$1,361,974.73





Rector et Senatus Universitatis Bononiensis Praesidi Curatoribus Doctoribus Collegii Neocaesariensis S.

Accepimus litteras Vestras humaniter scriptas, quibus rogatis ut de nostris unum aliquem ad Vos mittamus, qui feriis saecularibus, quas propediem celebraturi estis, huius Universitatis nomine intersit. Vos quidem Vobis benigne ac liberaliter invitantibus satisfacere nostramque erga Vos observantiam coram declarare maxime vellemus. Sed cum locorum longinquitate id facere prohibeamur, cogitatione complectimur Vos absentes, sollemniaque a Vobis instituta, quorum res et eventus propter studiorum societatem nobiscum communes esse putamus, mentibus atque animis prosequimur.

Neocaesariense Collegium non ita sane vetus est, nec plus quam centum et quinquaginta anni a primo eius ortu numerantur. Sed quemadmodum foederatae civitates, quarum e numero civitas est Vestra, incolarum virtute et industria libertatisque, cuius semper studiosae fuerunt, beneficio in summas opes brevi pervenerunt, sic Vestra item Academia doctorum hominum planeque sapientium opera et labore quam celerrime omni disciplinarum genere floruit, ut iam vetustissimarum Europae Universitatum dignitatem aemuletur.

Quare nos cum cetera cupimus Vobis prospere evenire, tum in primis optamus, ut Universitas Princetoniensis, quo nomine Collegium Neocaesariense novum saeculum ingressurum est, gloriae patrimonium a maioribus relictum magis magisque augeat, lucemque doctrinae et sapientiae suae terrarum orbi tribuere pergat, hoc existimantes omnia quae ad humani generis commoda, quae ad laudem atque honestatem pertineant, disciplinarum et artium progressione ac propagatione praecipue contineri.

D. Bononia Kalendis Sextilibus MDCCCXCVI

Franciscus Rocati

o.f. Rector Universitatis

Reduced Facsimile of the Congratulatory Letter
of the University of Bologna

Part Second

CONGRATULATORY ADDRESSES, LETTERS AND TELEGRAMS RECEIVED FROM UNIVERSITIES, ACADEMIES, COLLEGES, SOCIETIES AND INDIVIDUALS, AND ARRANGED ALPHABETICALLY UNDER THE FOLLOWING DIVISIONS:

I. UNIVERSITIES, ACADEMIES AND COLLEGES.

AMERICAN.

CANADIAN.

EUROPEAN.

OTHER COUNTRIES.

II. ASSOCIATIONS AND INDIVIDUALS.

AVE SALVE
VNIVERSITAS
PRINCETONIENSIS

AMERICAN

PRAESES ET SOCII
ACADEMIAE ARTIUM ET SCIENTIARUM
VIRIS HONORANDIS AC REVERENDIS
PRAESIDI ET SOCIIS COLLEGII NEO-CAESARIENSIS
SALUTEM IN DOMINO SEMPITERNAM

Cum litterae nobis haud ita pridem vestrae allatae sunt, ubi exposuistis, verissime quidem, ea tamen brevitate et modestia, qua clarissimi de suis ipsorum gestis disserentes semper usi sunt, quantam gloriam pro meritis erga scientiam et patriam Collegium Neo-Caesariense adeptum sit, prorsusque nuntiastis venerabilem istam Academiam, ad novum fastigium cum operum tum honoris ascendentem, illustrius sibi nomen summo jure esse vindicaturam, nosque pro singulari vestra humanitate ad Comitia Maxima in a. d. xi. Kal. Novembris proximas amicissime atque honorificentissime advocastis.

Nos inde, Praeses et Socii Academiae Americanae, isto mandato gratissime audito, legatum Nostrum Gulielmum Edvardi F. Olivarii N. Everett, ipsum cum patre et avo in albo societatis nostrae conscriptum, in Collegio Harvardiano per gradus inferiores ad gradum Doctoris in Philosophia elatum, nec non olim Linguae Latinae Professorem adjutorium, in Universitate priscae Cantabrigiae Britannorum Artium Magistrum, a collegio quoque Gulielmensi gradibus honorariis Doctoris cum Litterarum Humaniorum tum juris utrius autem ad Congressum Rerumpublicarum Foederatarum a civibus suis Massachusettensibus legatum, quin etiam Collegio vestro sanctissimo vinculo annexum, quod abavus ejus, Alexander Sears Hill, gradum in artibus apud Neo-Caesarienses est assecutus, creavimus et renuntiamus.

In cujus rei testimonium Secretarius noster manum apposuit et sigillum Academiae nostrae apponendum curavit. Virum porro ipsum, pro meritis suis vestraque humanitate spectata benigne recipiatis, non est cur vos precamur.

Valete, et omnia quae optetis, Deo juvente, felicissime consequimini.

Datum Bostoniae Nov. Anglorum a. d. Kal. Jun. MDCCCXCVI.

SEAL

SAM. H. SCUDDER,
Secretarius.

PRAESES ET PROFESSORES

COLLEGII AMHERSTIENSIS

VIRIS ILLUSTRISSIMIS DOCTISSIMIS

PRAESIDI CURATORIBUS PROFESSORIBUS

IN COLLEGIO NEOCAESARIENSI COMMORANTIBUS

SALUTEM

PRAESES Professoresque huius Collegii vobis summas gratulationes faciunt, quod mox adveniet dies anniversarius centesimus quinquagesimus, ex quo Collegium Neocaesariense conditum est, et a vobis invitati ut participes saecularium feriarum essent, quas vos celebraturi estis, gratias agunt. Itaque ex suo ordine delegerunt Praesidem Merrill Edwards Gates, LL. D., qui ei celebrationi adesset.

Precantur autem ut rite inaugurata vivat, floreat, augeat

UNIVERSITAS PRINCETONIENSIS.

Datum Amherstii Massachusettensium die primo Junii
A. D. MDCCCXCVI, et Collegii Amherstiensis LXXV.

MERRILL EDWARDS GATES,
Praeses.

SEAL

[BROWN UNIVERSITY]

PRAESES ET PROFESSORES

Universitatis Brunensis

VIRIS ILLUSTRISSIMIS ET HONORANDIS

PRAESIDI ET CURATORIBUS ET PROFESSORIBUS

Collegii Neocaesariensis

SALUTEM

Cum recordemur multos nobilissimos collegii Neocaesariensis viros qui in omni recto studio atque humanitate versentur et memoria teneamus quae arta vincula cum omnes universitates coniungant tum maxime nostram cum vestra academia colligent, Universitatem Brunensem enim quasi prolem vestri collegii venerabilis habemus, vobis laeti gratulamur de praeclaris facinoribus iam effectis atque saeculum novum faustum vobis precamur.

Albertum Harkness delegimus vicarium qui vobiscum saecularibus feriis laeteretur atque nos omnes vestrum gaudium gaudebimus.

ELISAEUS BENJ. ANDREWS,
Praeses.

Datum Providentiae
in Universitate Brunensi
die septimo Aprilis
A. D. MDCCCXCVI

The communication from Princeton University in reference to the coming sesquicentennial celebration has been presented to our Board of Regents. I am instructed to say that we cordially accept the invitation and name as our representative on that occasion Joseph Le Conte, LL.D., Professor of Geology and Natural History in the University and President of the American Geological Society.

We heartily congratulate Princeton on her long and honorable history, on her present prosperity, and on her promise of a still larger influence in the years to come.

I have the honor to be
Yours in closest sympathy,
Martin Kellogg,
President of the University of California.

Berkeley, Cal.
April 17th, 1896.

CARLETON COLLEGE,

NORTHFIELD, MINN., May 27, 1896.

The President and Professors of Carleton College gratefully acknowledge the gracious invitation of the President, Trustees and Professors of Princeton College, to attend the approaching celebration of her one hundred and fiftieth anniversary. They desire to express their appreciation of the large contribution to learning, to Christian culture and to religious life, which Princeton has made during these one hundred and fifty years, and to congratulate her on the proposed enlargement of opportunities for pursuing the highest educational work.

They sincerely regret that so far as can now be foreseen, it will not be practicable for a representative of Carleton College to be present upon the auspicious occasion of the opening of Princeton University.

In behalf of
The Faculty of Carleton College:

JAMES WOODWARD STRONG,
President.

VIRIS ILLUSTRISSIMIS ORNATISSIMIS DOCTISSIMIS

UNIVERSITATIS PRINCETONIENSIS

PRAESIDI CURATORIBUS PROFESSORIBUS
PHILIPPUS J. GARRIGAN PRO TEMPORE RECTOR
NECNON PROFESSORES AC DOCTORES
UNIVERSITATIS CATHOLICAE AMERICANAE
SALUTEM IN DOMINO

Cum pro arctissimo illo vinculo quo, quotquot toto terrarum orbe florent Universitates litterarum, quasi cognatione quadam inter se continentur, laus uniuscujusque ac honos in alias quoque sponte redundet, facere omnino non potuimus quin summopere de festis diebus a vobis celebrandis una vobiscum gauderemus exoptatamque invitationem vestram ad nos tam gratiose transmissam perlibenter exciperemus.

Utrumque vero eo majori cum laetitia praestitimus atque praestamus, quo pluribus artium scientiarumque luminibus illustratam, quo praeclarioribus in Rempublicam meritis auctam laetabundi conspicimus almam Academiam vestram, quam vel in nova hac terra Americana jam adornat tam plena auctoritatis, tam fecunda, tam veneranda antiquitas.

Quapropter, non per litteras tantum, sed praesentes etiam quantum id nobis licuit — Rectoris vicario, his potissimum diebus, ob Moderatorum conventum variis negotiis distento — ex animo vobis felicissimam tantorum laborum ac meritorum recordationem gratulaturi, convocato Senatu academico nostro, Reverendum admodum Dominum Henricum Hyvernat, Theologiae Doctorem ac linguarum et antiquitatum orientalium Professorem, virum omnibus nominibus praestantissimum selegimus, ut votorum nostrorum apud vos omnes testis existeret atque interpres.

Interim Largitorem omnium bonorum Deum O. M., a quo omne datum bonum et omne donum perfectum, enixe rogamus ut vos omnes diu sospitet et almam vestram Universitatem caelestibus benedictionibus repleat plurimos in annos.

Datum Washingtonii, in aula McMahonia, pridie idus Octobris, A. D., MDCCCXCVI.

PHILIPPUS J. GARRIGAN.

SEAL

[UNIVERSITY OF CHICAGO]

PRAESES CVRATORES PROFESSORES VNIVERSITATIS CHICAGINIENSIS VIRIS ILLVSTRISSIMIS DOCTISSIMIS PRAESIDI CVRATORIB· PROFESSORIB· VNIVERSITATIS PRINCETONIENSIS SALVTEM IN DOMINO PERGRATVM EST NOBIS VIRI ILLVSTRISSIMI ET DOCTISSIMI VOBISCVM LAETARI ANNVM CENTESIMVM QVINQVAGESIMVM ESSE EXACTVM EX QVO PATRES NE DISCIPLINA ARTIBVSQ· OPTIMIS INDOCTOS RELINQVERENT POSTEROS SEMINARIVM DOCTRINAE PIE CONDIDERVNT QVOD PER TOT ANNOS PRAETERITOS PIETATE MAIORVM BENEFICIISQ· FIRMATVM A DEO CVLTVM A VOBIS AD AMPLISSIMVM HONOREM PERDVCTVM IAM INAVGVRABITVR VNIVERSITAS PRINCETONIENSIS NOS IGITVR PRAESES CVRATORES PROFESSORES VNIVERSITATIS CHICAGINIENSIS HOC VELIMVS VOBIS PERSVADEATIS NOS PRO MAXIMO HONORE DVCTVROS VNVM ALIQVEM EX ACADEMICO ORDINE NOSTRO AD VOS MITTERE QVI EO TEMPORE BEATO VOBIS OMNIA BONA PRECETVR VTINAM MODO ADIPISCATVR NOSTRA TAM NVPER CONDITA VNIVERSITAS ANNVM CENTESIMVM QVINQVAGESIMVM DIGNITATIS TAM PLENA QVAM VESTRA ATQVE A DEO PETIMVS VT RES A PATRIB· VOBISQ· GESTAE MAGNVM PIGNVS CVM NOBIS TVM VOBIS IN RELIQVVM TEMPVS SINT DATVM IN ACADEMICO CONCILIO NOSTRO A· D· VII· ID· MAI· ANNO SALVTIS HVMANAE MDCCCXCVI

Guilielmus Raineius Harper

PRAESES

[UNIVERSITY OF CHICAGO]

Concilium Academicum

Universitatis Chicagiensis

Viris Inlustrissumis Doctissumis
Praesidi Curatoribus Professoribus
In Conlegio Neocaesariensi Commorantibus

Salutem in Domino

Quaerentibus nobis viri inlustrissumi doctissumi quem ex ordine nostro quasi vicarium et gratulationis nostrae nuntium ad sancta vestra sollemnia mittamus quis tali officio satis dignus reperiatur nisi ille quem nuper multi homines et conlegae et externi propter multa eius erga nos beneficia laudaverunt rector noster et praeses. Hic semper imaginem perfectae et quasi coelestis Academiae in animo intuens ea pietate sapientia perseverantia se ostendit ut hic quinque annis iam multa quae mentis oculis perceperit cum in lapidibus et aedificiis tum in operibus humano generi utilissumis finxerit formaveritque. Hunc igitur tam novi artium domicilii vota laudes gratias ferentem ad priscum vetustumque illud vestrum quod antea Conlegium Neocaesariense tot doctrinae studiosis lucem praebuit et mox novis viribus nova spe inaugurabitur

Universitas Princetoniensis

nos rite pieque mittimus praesentamus.

Datum in Academico Concilio nostro Anno Salutis
MDCCCLXXXXVI a. d. XIV Kal. Iul.

Georgius Stephanus Goodspeed,
ab Actis.

[UNIVERSITY OF CINCINNATI]

VIRIS ILLUSTRISSIMIS AC DOCTISSIMIS
PRAESIDI CURATORIBUS PROFESSORIBUS COLLEGII NEOCAESARIENSIS

S. P. D.

UNIVERSITAS CINCINNATIENSIS

Quoniam literis perhumaniter ad universitatem nostram datis gratum vobis fore significavistis si collegii neocaesariensis iamiam hunc centesimum et quinquagesimum annum conditi iam novis auspiciis in universitatis princetoniensis formam et dignitatem amplificandi sollemnitati unum ex nobis qui nostro nomine adfuerit deligerimus misimus collegam nostrum

THOMAM HERBERTUM NORTON

artium liberalium magistrum philosophiae doctorem scientiae et artium liberalium doctorem chemiae professorem

eumque iussimus votorum nostrorum pientissimorum existere interpretem cum intersit magnopere hominum omnium ut scientiae literarumque studia per orbem terrarum quam maxime floreant atque vigeant.

In cuius rei testimonium sigillum huius universitatis praesentibus literis apponi fecimus.

SEAL

PHILIPPUS VAN NESS MYERS,
Præses Facultatis p. t.

CAROLUS LINCOLN EDWARDS,
Secretarius.

Datum ex aedibus academicis Cincinnatis
die i mensis Octobris anno MDCCCLXXXXVI.

[COLUMBIA UNIVERSITY]

PRAESES · CVRATORES · PROFESSORES

· VNIVERSITATIS · COLVMBIAE ·

· IN ·

VRBE · NOVO · EBORACO

VIRIS · ILLVSTRISSIMIS · DOCTISSIMIS

PRAESIDI · CVRATORIBVS · PROFESSORIBVS

VNIVERSITATIS · PRINCETONIENSIS

S.

SVMMA · CVM · DELECTATIONE · VIRI · CLARISSIMI · VESTRAS · LITTERAS · ORNATAS · ACCEPIMVS · QVIBVS · AD · SOLLEMNIA · APPROPINQVANTIA · NOS · TAM · BENIGNE · VOCAVISTIS · QVOD · ACADEMIA · NVPER · COLLEGIVM · SED · NVNC · DEMVM · OPTIMO · IVRE · VNIVERSITAS · APPELLATA · OMINIBVS · SECVNDIS · AD · DIES · FERIARUM · RITE · CELEBRANDOS · MAGNO · CVM · GAVDIO · NVNC · ANIMVM · INTENDIT · LIBENTER · VOBIS · GRATVLAMVR · ILLIS · DIEBVS · LAETABILIBVS · ANNALIVM · PRINCETONIENSIVM · ANIMO · RECORDANTES · NON · SINE · CAVSA · GAVDEBITIS · QVIS · ENIM · LOCVS · EST · TAM · BARBARVS · TAM · A · CONSORTIO · HOMINVM · ARTIBVS · INSTRVCTORVM · REMOTVS · QVO · FAMA · HVIVS · VNIVERSITATIS · PRAESTANTISSIMAE · NONDVM · PERVASERIT · QVIA · NOS · COMITER · ROGATIS · VT · QVOSDAM · AD · VOS · MITTAMVS · QVI · HVIVS · FELICISSIMI · EVENTVS · MEMORIAM · IN · AVLA · ACADEMICA · PRINCETONIENSI · HOC · TEMPORE · CELEBRENT · NOS · SANE · VOBISCVM · LAETITIAM · HAVD · MEDIOCRITER · PERCIPIENTES · VOBISCVM · ETIAM · AMORE · LITTERARVM · SCIENTIARVMQVE · QVASI · VINCVLO · COMMVNI · INTIME · CONIVNCTI · DE · ISTA · BENIGNITATE · GRATIAS · NVNC · AGIMVS · AMPLISSIMAS · E · COETV · NOSTRO · PRAETEREA · AD · VOS · LEGATVM · IAM · ELEGIMVS · VIRVM · IDONEVM · QVI · NOSTRAM · ERGA · VOS · BENEVOLENTIAM · PRAESENS · TESTIFICETVR · PRECAMVR · INSVPER · VIRI · DOCTISSIMI · VT · VNIVERSITAS · PRINCETONIENSIS · ADHVC · AD · IVVENES · VIROSQVE · FRVCTIBVS · DOCTRINAE · EXORNANDOS · TAM · ILLVSTRIS · POSTHAC · EODEM · MODO · AD · SAPIENTIAM · EXPONENDAM · AD · VIRTVTEM · EXCOLENDAM · AD · FIDEM · CHRISTIANAM · DENIQVE · DEFENDENDAM · VIGEAT · FLOREATQVE · IN · AETERNVM ·

DATVM NOVI · EBORACI · ID · OCT · ANNO · D · N · MDCCCXCVI ·

[CORNELL UNIVERSITY]

To the President, Trustees, and Faculty of Princeton University

We, the Faculty of Cornell University, having appointed our President to act as our delegate at the Sesquicentennial Celebration of the Founding of the College of New Jersey and the Ceremonies inaugurating Princeton University, desire to convey to you our hearty congratulations upon such an auspicious event.

We congratulate you upon your illustrious past, upon the long line of Scholars who have made the name of Princeton renowned in Church and State, in Letters and in Science. We are especially mindful of the profound influence exerted by the Alumni of Princeton in shaping the destinies of the Colonies and of the United States in the critical period of their formation and early growth. We congratulate the Princeton of to-day upon this noble inheritance, the traditionary art of combining scholarship with patriotic devotion to affairs of state.

We congratulate you further upon your remarkable increase in numbers and wealth of endowment, and upon the great impending change which this prosperity has now rendered possible. The College of New Jersey is to be transformed into Princeton University. Your studies are to be broadened and deepened in accordance with the spirit of the new age. We confidently expect that the career of distinguished excellence upon which you are about to enter will make the name of Princeton University even more famous than that of the College of New Jersey.

J. G. Schurman,
President.

SEAL

Charles Henry Hull,
Secretary of the University Faculty.

Ithaca, New York,
October 16, 1896.

[CORNELL UNIVERSITY]

Praesidi Curatoribus Professoribus
Collegi Novo-Caesariensis
Salutem Plurimam Dicunt
Doctores Universitatis Cornellianae

Lustra ter decem a primordiis scholae preclarae Princetoniensis peracta celebrantibus, docto praesidi, sapientissimis curatoribus, auctoribus rerum florentium, alumnis omni doctrinae praestantia vitaeque elegantiis ornatis, dignis bonarum artium doctoribus, necnon earundem et bonae famae collegi studiosissimis adulescentibus nostra ipsorum nomine omniumque quibus schola Ithacensis aeque cordi est, gratulamur doctores Universitatis Cornellianae.

Gaudemus collegium vestrum per tot annos praeteritos litteras humaniores veramque doctrinam tam diligenter, tam fortiter, tam feliciter defendisse, atque ideo magis optamus et auguramur fore ut Universitas Princetoniensis per saecula venientia crescat et floreat.

Jacobum Gould Schurmanum praesidem nostrum delegimus qui epulis sollemnibus laetabundus accumberet.

Jacobus G. Schurman,
Praeses.

Dabamus Ithacae,
A. r. s. mdcccxcvi.

[DARTMOUTH COLLEGE]

Praeses Curatores Professores
Collegii Dartmuthensis
Viris Clarissimis Eruditissimis
Praesidi Curatoribus Professoribus
Collegii Neocaesariensis
S·D·P·

Gratias agimus quam plurimas, Viri Doctissimi, quod inter tot universitates sive collegia, cum domi tum peregre, nos quoque Dartmuthenses, vobis pluribus retinaculis coniunctos, et amicissimo animo salvere iussistis, et unum e nobis ad hoc delectum mittere, quem mense Octobri huiusce anni per festos dies anniversarios hospitio benignissimo acciperetis. Quo tempore ipsum scitote Praesidem nostrum adesse animo intendere, qui tam vobis ista agentibus saecularia verbis nostris gratuletur, quam omnibus, qui tunc temporis ad vos convenerint, id multo uberiore oratione explicatiusque, quam per litteras fieri potest, praesens praesentibus confirmet quod de Collegio Neocaesariensi in Vniversitatem Princetoniensem tunc rite auguratoque evecto speramus; scilicet fore ut illas vitae humanioris lampadas (sit venia verbis tritissimis) abhinc annos centum et quinquaginta accensas, atque inter praeceptores vestros alteri ab altero, spatio aetatis decurso, toties in manus datas, nunc, flammis denuo excitatis ardentes, longius iam latiusque relucentes, vos, pariter strenui cursores ac torosi illi adulescentes, quos modo Olympiorum victoriam consequi vidimus, quam longissime perferatis; cumque immane quantum cursum peregeritis, calcem denique conspicati, ferendas deinceps pieque fovendas iuventuti robustissimae tradatis. Valete.

Dabamus Hanoverae
a. d. xvii Kal. Mai.
anno MDCCCXCVI°

GUILIELMUS J. TUCKER,
Praeses.

FRANCISCUS G. MOORE,
pro Praeceptoribus.

[UNIVERSITY OF DENVER]

UNIVERSITY OF DENVER,
UNIVERSITY PARK, COLO., Oct. 19, 1896.

TO THE SECRETARY OF THE PRINCETON SESQUICENTENNIAL CELEBRATION:

I had hoped until a few days ago that I might be able to represent the University of Denver this week in Princeton. But the immense distance and imperative duties combine to prevent my coming in person. We send our regrets and salutations. We, beginning life, salute you, having nobly lived for years. Princeton's influence is very great even here in the distant West. We are held to better educational ideals by your steadfast example. Historic methods and principles are more easily maintained in an experimenting age, by reason of Princeton's holding fast to the things already proved. But progress is also made easier for us by your ready acceptance of what is new and true. We find it easier to uphold the Christian philosophy of education because of your abiding devotion to Christ as the centre of highest culture. In these and in many other ways we are your debtors. May all richest blessings rest upon the new University for untold ages.

The trustees, faculty and students of the University of Denver send greetings.

Yours sincerely,

WILLIAM F. McDOWELL,
Chancellor.

Praesidi Curatoribus Professoribus Collegii Neocaesariensis

Universitas Georgiopolitana

Salutem

Litteras ornatissimas in quibus de die anniversario Collegii vestri centesimo quinquagesimo rite agendo certiores facti sumus libentissime accepimus et maximas vobis agimus gratias quod nos vestri in feriis saecularibus celebrandis gaudii participes esse voluistis.

Omnes quidem Americanos gaudere oportet recordantes atque ipsis oculis cernentes quanto ardore in omnibus nostrae regionis partibus optimarum artium studia et disciplinae liberales excolantur. Patres enim et conditores amplissimae hujus rei publicae nihil antiquius habuerunt quam ut adolescentes nostri ad omnem humanitatem informarentur quo meliores evaderent cives ac sibi et rei publicae honori et emolumento esse possent. Quapropter civitatis fundamentis vix jactis illas scientiarum sedes constituerunt quae hodie omnium laudibus efferuntur. Inter quas nemini dubium esse potest quin praecipuum tenuerit ac teneat locum Collegium Neocaesariense.

Vobis igitur ferias saeculares solemniter agentibus ex animo gratulamur hujusque gratulationis testem designamus Reverendum Patrem Josephum Havens Reichards, e societate Jesu, hujus Universitatis Rectorem, qui festivitatibus vestris interfuit vobisque significet quam vehementer exoptemus ut beneficiis quae per centum quinquaginta annos Collegium Neocaesariense patriae nostrae contulerit, novis nunc aucta viribus novaque nomine insignita Universitas Princetoniensis majora in dies merita adjiciat. Datae X Kal. Septembres, Anno Domini M·DCCC·XCVI· Georgiopoli.

Josephus Havens Reichards, S. J.,
Praeses.

SEAL

Gulielmus J. Ennis, S. J.,
Vice-Praeses.

Praeses et Professores Hampdensidneienses
VV. Cl. Praesidi Curatoribus Professoribus
Academiae Neo-Caesariensis
S. D. P.

Ex humanissimis iucundissimisque litteris vestris, viri clarissimi et eruditissimi, illum diem appropinquare laeti accepimus quo die tanto tam laudabili cursu iam emenso praeclara academia vestra exstitura est Universitas. Neque enim potest in hoc pulchra societate nostra unus socius ad summum gradum honoris pervenire ut non omnes communi gaudio afficiantur. Nos ergo dum locis obscurioribus amorem bonarum artium fovere et propagare studemus non possumus quin summas arces litterarum emuniri et constabiliri gaudeamus.

Quod ut praesentes praesentibus vobis ostendamus auctamque dignitatem vestram una cum ceteris pro vestra urbanitate invitatis grato ore laudemus ad diem praefinitam per legatum professorem Gualterum Blair nisi quid acciderit aderimus.

D. a. d. VI Kal. Apr.
A. D. CIↃIↃCCCLXXXXVI
Ex Academia Hampdensidneiensi.

SEAL

PRAESES · SOCII · INSPECTORES · PROFESSORES · IN · VNIVERSITATE · HARVARDIANA · COMMORANTES · PRAESIDI CVRATORIBVS · PROFESSORIBVS · COLLEGII · NEOCAESARIENSIS · VIRIS · ILLVSTRISSIMIS · DOCTISSIMIS · S

LITTERAS · VESTRAS · VIRI · ILLVSTRISSIMI · ET · DOCTISSIMI ACCEPIMVS · EX · QVIBUS · INTELLEXIMVS · SVMMO · CVM GAVDIO · VOS · MOX · CELEBRATVROS · SIMVL · ET · DIEM · ANNIVERSARIVM · COLLEGII · NEOCAESARIENSIS · ET · NATALEM VNIVERSITATIS PRINCETONIENSIS

IVVABIT · NOS · CVM · DIES · FESTI · ADERVNT · VNVM · ALIQVEM ID · QVOD · BENIGNE PETITIS · E · NVMERO · NOSTRO · LEGARE QVI · FERIIS · SOLLEMNIBVS · INTERSIT · IDEMQVE · BEATISSIMI VT · SPERAMVS · SAECVLI · INITIO · NASCENTI · VNIVERSITATI EA · QVA · PAR · EST · BENEVOLENTIA · NOSTRO · NOMINE GRATVLETVR

Carolus Guil-Eliot
PRAESES

DAT · ID · APR
A · CIↃ IↃ CCC LXXXX VI
CANTABRIGIA

SEAL

Harvard University to Princeton University

On the auspicious occasion of the one hundred and fiftieth Anniversary of the founding of Princeton University.

The President and Fellows of Harvard College desire to send to

The Trustees and Faculty of the College of New Jersey hearty greetings, congratulations on the achievements of the College of New Jersey in the past, and good wishes for its continued prosperity and usefulness.

They have therefore appointed as delegates to this Sesquicentennial Celebration their trusty and well-beloved officers

Charles William Eliot, LL. D.,
President,

George Lincoln Goodale, M. D., LL. D.,
Fisher Professor of Natural History,

William James, M. D., Ph. D., Litt. D.,
Professor of Psychology,

and have charged them to convey to the Trustees and Faculty the felicitations of the President and Fellows, and to express the confident hope and expectation that the beneficent influence of Princeton University will grow ever wider as the centuries pass, and its services to science, letters, and philosophy ever more eminent.

The President and Fellows
of Harvard College by
Edward W. Hooper, Secretary.

Cambridge, Massachusetts,
The 15th of October, 1896.

SEAL

[HAVERFORD COLLEGE]

Praeses et Professores Collegii Haverfordiensis
Viris illustrissimis doctissimis
Praesidi Curatoribus Professoribus Collegii Neocaesariensis
Salutem in Domino.

Pergratum est nobis, Viri illustrissimi et doctissimi, quod unum ex nostro ordine academico feriis saecularibus apud vos nox instituendis interesse jubetis. Gaudemus etiam publico nomine quod Collegium Neocaesariense, doctrinae sedes tam insignis, annos centum quinquaginta feliciter exactos celebrare parat, et perlibenter legatum aliquem mittemus, qui vobis vehementer gratuletur dieque festos quanta meminisse laetitia celebret.

Isaac Sharpless,

Datum Haverfordiae, Praeses.
Idibus April. A. D. MDCCCXCVI.

[HOBART COLLEGE]

PRAESES PROFESSORESQUE

Collegii Hobartiani

PRAESIDI CURATORIBUS PROFESSORIBUS

Collegii Neocaesariensis

SALUTEM PLURIMAM DICUNT

Magna nos voluptate affecerunt literae quibus nos ad ferias vestras proximo Octobri celebrandas benigne et comiter vocatis. Recte arbitramini, Viri optimi et doctissimi, ferias illas quibus Universitatis vestrae vita prior quodammodo concluditur, nova ampliorque mutato, ut par est, nomine exoritur et nobis et iis omnibus qui bonis literis faveant omni observantia dignas visum iri.

Pergrato igitur animo literis vestris acceptis ad istas ferias unum de nostris mittere in animo est, cui partes demus vobis nostris verbis gratulandi. Huius nomen, necnon quo tempore expectandus sit alteris literis docebimus. Vobis interea gratulantes etiam atque etiam gratias pro humanitate vestra impensissimas agimus. Valete. Datum Genevae in Republica Neo-Eboracensi prid. Kal. Maias Anno Salutis Nostrae MDCCCXCVI?

In superiorum literarum ampliorem fidem sigillum Collegii Hobartiani eis apponi jussimus nostrumque chirographum subscripsimus.

E. N. POTTER,
Praeses.

Praesidi magnifico, Curatoribus illustrissimis,

Professoribus doctissimis

Collegii Neocaesariensis

S. P. D.

Universitas Johns Hopkins Baltimorensis

Humanissimas litteras a vobis accepimus, quibus post centum et quinquaginta annos in liberalium artium studiis colendis promovendisque felicissime exactos, novum saeculum ingressuri et novum nomen sumpturi, nos invitavistis ut dies XX, XXI, XXII mensis Octobris festos vobiscum concelebraremus.

Itaque, ut dies tam faustos, eo quo par est honore, prosequamur, ex nostro ordine Academico Praesidem Danielem Coit Gilman, virum illustrissimum, educatorem honoratissimum, arbitrum ad terminos constituendos felicissimum, delegimus, qui praesens vobis gratulandi munus obviet et vobiscum Vota pro incolumitate prosperitate diuturnitateque

Universitatis Princetoniensis

nuncuparet.

C. Morton Stewart,

Curatorum Praeses.

Dabamus Baltimorae
die Primo mensis Junii
A. S. MDCCCXCVI

SEAL

Praeses et Professores
Collegii Knoxensis
Viris Illustrissimis Doctissimis
Praesidi Curatoribus Professoribus
In Collegio Neocaesariensi Commorantibus
Salutem in Domino.

Inuitati comiter a uobis, uiri illustrissimi et doctissimi, ad fruendum ordinis nobilis uestri hospitium, die anniuersarii centesimo quinquagesimo Collegii Neocaesariensis conditi, oramus ut grato animo uobis gratias ob honorem inuitationis agimus et respondendo affirmemus magnae laetitiae nobis unum ex ordine nostro ut uobis gratuletur et diei sollemnis oblectatione particeps sit, uicarium delegare.

Datum Galesburgiae
in Aula Collegii
Knoxensis,
Idibus Sept.
A. D. MDCCCXCVI.

Johannes H. Finley,
Praeses.

Thomas R. Willard,
Secretarius.

SEAL

Collegium Lafayettense

Praesidi Curatoribus atque Professoribus

Vniuersitatis Princetoniensis

SALUTEM

Gratias propter humanitatem uestram referentes, atque de illustri Collegii Neocaesariensis amplificatione uobiscum laetantes, gratulationes sincerissimas uobis significamus, atque speramus fore ut centum et quinquaginta annis diem magnum imponatis.

Nobis placuit Praesidem nostrum Ethelbertum D. Warfield uicarium deligere, qui hospitio uestro utatur, atque uobiscum eo tempore laetetur. Deus uos amet.

Ethelbertus D. Warfield,
Praeses.

Praeses Curatores Professores Universitatis Lacisilvanae
Praesidi Curatoribus Professoribus
Illustrissimis Doctissimis
Collegii Neocaesariensis
Salutem in Domino.

Gratissimae, viri clarissimi, litterae vestrae nobis fuerunt, complerunt nos summo gaudio. Deo omnipotenti vobiscum gratias agimus, Quod Collegio Neocaesariensi fundatores magnanimi fuerunt et per tot annos praesides curatores professores doctissimi fidelissimi alumni liberalissimi atque beneficentissimi amici sunt fuerunt,

Quod Collegium Neocaesariense scientiam humanitatem et omnes artes quae ad eas pertinent coluit atque disseminavit, quibus patria et ecclesia fuerunt sunt erunt beatae, praesertim cum nostra Universitas Lacisilvana e numero eius alumnorum duo praesides viros honoratissimos, nunnullos curatores munificentissimos, eruditissimos professores cooptaverit. Deus semper Idem concedat, ut Universitas Princetoniensis quae iam Collegio Neocaesariensi succedet aucta possessionibus occasionibus maius etiam et melius opus pro bono publico ad maiorem Dei gloriam efficiat, plurimum valeat, in saeculo saeculorum floreat.

Salve Universitas Princetoniensis.

Cyrum Hall McCormich, Davida Benton Jones e curatoribus nostris vicarios delegimus qui, Deo volente, ipsi praesentes nostras gratulationes ferant.

John J. Halsey,
Praeses.

Datum Lacisilvae Illinensis
die vicesimo Septembris
A.S. M.D.CCC.XC.VI.

SEAL

[LICK OBSERVATORY]

UNIVERSITY OF CALIFORNIA,
MOUNT HAMILTON, October 20, 1896.

1746–1896.

The ASTRONOMERS of THE LICK OBSERVATORY of THE UNIVERSITY OF CALIFORNIA offer their congratulations upon the completion of the one hundred and fiftieth year of the COLLEGE OF NEW JERSEY; and express their warmest hopes for PRINCETON UNIVERSITY in the centuries to come. "The best of prophets of the Future is the Past."

EDWARD S. HOLDEN,
J. M. SCHARBERLE,
W. W. CAMPBELL,
R. H. TUCKER,
W. J. HUSSEY,
A. L. COLTON,
C. D. PERRINE,
R. G. AITKEN.

Professores

Academiae Theologicae McCormicensis

Praesidi Curatoribus Professoribus Illustrissimis Doctissimis in Collegio Neocaesariensi commorantibus

Salutem in Domino.

Illud nobis laetandum esse videmus, quod vobis datum est centum et quinquaginta annos operarum academicarum plenos ita feliciter ad finem perduxisse. Eo praeterito tempore quod nomina tot virorum illustrissimorum cum in historia collegii vestri tum in historia patriae nostrae contineat vobis gratulamur. Recognoscentes multorum institutorum praeter vestrum collegium robur stabilitatem successum fuisse propter eorum labores, pariter vobiscum in hereditatem eorum vitarum operumque vocari nos putamus.

Idcirco uno stadio clauso alio et novo ineunte vobis plurimam salutem dicentes oramus ut Divina Providentia regente et moderante gloriae academicae

Universitatis Princetoniensis

etiam clarius quam honores Collegii Neocaesariensis fulgeant ac niteant.

Augustus S. Carrier,
Scriba.

David C. Marquis,
Praeses pro anno Facultatis.

Massachusetts Institute of Technology

The Faculty of the Massachusetts Institute of Technology offer to the **President, Trustees** and the **Professors** of **Princeton University** their heartfelt congratulations at the establishment of the **University** upon the broad and firm foundation laid in the noble work done by the **College of New Jersey** during the past one hundred and fifty years in **Arts, Theology** and **Science,** and in much honorable and useful service to the **Republic. Peace** and **Prosperity** to **Princeton.**

Francis A. Walker	Dana P. Bartlett	Leonard M. Passano
John D. Runkle	Allyne L. Merrill	William Z. Ripley
Geo. A. Osborne	Fred A. Bardwell	Cecil H. Peabody
Robert H. Richards	Arlo Bates	Arthur A. Noyes
F. W. Chandler	Wm. L. Puffer	N. Richard George
Wm. T. Sedgwick	Theodore Hough	Frank H. Thorp
E. B. Homer	John Bigelow, Jr.	John W. Smith
Wm. H. Lawrence	Augustus H. Gill	S. H. Woodbridge
Alphonse N. van Daell	Frederick S. Woods	C. Frank Allen
Webster Wells	Gaetano Lanza	Alfred E. Burton
Joseph J. Skinner	Chas. R. Cross	Linus Faunce
Charles F. A. Currier	Frank Vogel	J. Blackstein
Wm. H. Niles	Robert P. Bigelow	William A. Johnston
Henry P. Talbot	Richard W. Lodge	Charles E. Fuller
Jerome Sondericker	Willis R. Whitney	George W. Hamblet
Thomas E. Pope	Frederick H. Bailey	George H. Barton
H. O. Hofman	Charles L. Adams	Henry M. Goodwin
George F. Swain	G. Russell Lincoln	Harry W. Tyler
Edw. F. Miller	G. Theodore Dippold	Henry K. Burrison

SEAL

[MASSACHUSETTS INSTITUTE OF TECHNOLOGY]

MASSACHUSETTS
INSTITUTE OF TECHNOLOGY

Boston, April 17, 1896.

The Corporation and Faculty of the Massachusetts Institute of Technology congratulate the Corporation, the President, the Faculty and the Students of the College of New Jersey upon the approach of the one hundred and fiftieth anniversary of the college, and upon the wise decision to recognize the proper constituents of a university in its various departments and schools, some of them long crowned with honor and consecrated by eminent services to State and Nation and to the larger Commonwealth of Learning, while the youngest has yielded rich fruit to science and the industrial arts. A delegate from the Institute of Technology will attend the celebration of October 22d, and join in the congratulations of the world of scholars upon the rise of Princeton University.

Francis A. Walker,
President.

SEAL

Harry W. Tyler,
Secretary.

[UNIVERSITY OF MISSOURI]

Praeses Curatores Senatus Academicus

Universitatis Missouriensis

Praesidi Curatoribus Professoribus Collegii Neo-Caesareae

Salutem.

Vobis quod res ad litteras et scientiam spectantes tam egregias gessistis gratulantes gaudemus vos pro prosperitate per centum quinquaginta annos perducta dignitatem ab illa modestissima iam non convenienti Collegii ad veram **Universitatis Princetoniae** appellationem conversuros. Itaque ut ipse honores dicat et festo tempore collaetetur Praesidem nostrum virum illustrissimum **Ricardum Henricum Jesse** Legavimus.

Ex Aula Academica
Id. Mai. anno Salutis MDCCCXCVI.

Cancellarius Rectores Professores
Vniuersitatis Nebraskensis
Viris Illustrissimis Doctissimis
Praesidi et Professoribus
In Collegio Neocaesariensi Commorantibus
Salutem in Domino.

Cancellarius Rectores Professores Vniuersitatis Nebraskensis inuitati a potestatibus Collegii Neocaesariensis ut ex suo ordine academico aliquem deligant uicarium ad celebrandum diem anniuersarium Collegii Neocaesariensis centensimum quinquagensimum, eisdem sincere gratias agunt. Collegium uetus honestumque de rebus secundis ex animo gratulamur, memores cum multorum et eruditorum uirorum rei publicae Americanae datorum tum accessionis scientiae in regno litterarum. In signum studii Georgium Eduinum MacLean huius Vniuersitatis Cancellarium Vicarium nostrum delegimus in celebranda solemni inauguratione Vniuersitatis Princetoniensis die uicensimo secundo mensis Octobris anno millensimo octingentensimo nonagensimo sexto.

L. A. Sherman,
Decanus.

Datum Lincolnensi
in Aula Vniuersitatis
die tricensimo Junii
A. S. MDCCCXCVI.

SEAL

[COLLEGE OF THE CITY OF NEW YORK]

Praeses et Senatus Academicus
Collegii Vrbani Neo-Eboracensis
Viris Illustrissumis Doctissumis
Praesidi Curatoribus Professoribus
Collegii Neo-Caesariensis
S. P. D.

Saeculares ferias rite celebrantibus vobis tota mente gratulamur. Almam Matrem Neo-Caesariensem, a doctissimis viris institutam, semper validissumis viribus artes liberales coluisse nemini est ignotum. Plurimi ex uestris doctoribus claruerunt fautores musarum, sapientiae, scientiarum. In tales fastos respicientes iure laetamini; iure etiam ad ampliores vocati honores et dignitatem, ceteros rebus academicis praefectos, ut laetentur vobiscum arcessitis. Quae cum ita sint, lubenter legabimus qui illis faustis festisque diebus vobis adsit, et adferat gratulationes. Valeatis, floreatis.

Alexander S. Webb, LL.D.

Praeses.

Datum Neo-Eboraci
in aula nostra Academica
Nonis Maiis
anno post Christum natum,
millesumo octingentesumo nonagesumo sexto.

SEAL

[NEW YORK UNIVERSITY]

Cancellarius Concilium Curatorum Professoresque Universitatis Neo-Eboracensis viros illustrissimos et doctissimos Praesidem Curatores Professores Collegii Neocaesariensis in Deo salvere iubemus.

Vos cum petieritis a nobis rem iucundam, nempe ut legemus aliquem virum ex numero nostrorum qui adsit in diebus festis quibus vos rite celebretis confectum lustrum trigesimum Collegii Neo-Caesariensis et intersit auspiciis Universitatis Princetoniensis a. d. XI Kal. Novembres huius anni, gratis animis accipimus munus quod vos nobis praebetis. Una vobiscum laetamur propter dies festos qui instant et legamus Cancellarium Henricum Mitchell MacCracken qui nostro loco illis diebus vobis intersit.

In Universitate Neo-Eboracensi
Nonis Iuliis MDCCCLXXXXVI.

CHARLES BUTLER, *Praeses.*
ISRAEL C. PIERSON, *Secretarius.*

[NORTHWESTERN UNIVERSITY]

SEAL

To the President, Trustees, and Faculty of the

College of New Jersey,

GREETING:

The Faculty of Northwestern University *have had the honor to receive the official communication inviting them to send a delegate to represent the University at the Sesquicentennial Celebration of the College of New Jersey.*

They cordially accept the invitation and take pleasure in presenting as their delegate President Henry Wade Rogers, accredited from this University as the bearer of its respectful greetings and congratulations.

The University is glad by its delegated presence to have a share in a festival celebrating the completion of a hundred and fifty years of the life of a venerable institution of Christian learning whose growth has been part of the progress of our land, and whose prosperity has borne fruit in the advancement of every noble cause.

The Faculty join with their congratulations the fervent wish that the favor of Heaven may continue to abide with the College in the centuries to come, and that the new name, **Princeton University,** *rivalling the honors of the old, may grow ever brighter in merited renown.*

Northwestern University,
Evanston, Illinois,
September 22, 1896.

George A. Coe,
Secretary of the Faculty,
College of Liberal Arts.

Praefectus Curatores Professores

Universitatis Pennsylvaniensis

Viris Clarissimis Doctissimis
Praesidi Curatoribus Professoribus

Collegii Neocaesariensis

Salutem

Quod per litteras nuper receptas certiores facti sumus viri clarissimi doctissimi vos in mente habere mense Octobri proximo feriis saecularibus per triduum habendis fundationem Collegii Neocaesariensis celebrare memoriam virorum illustrissimorum qui de Collegio vestro deque universa patria nostra partim donis dandis partim scientia promovenda juventuteque Americana in doctrinam virtutem religionem instruenda bene meriti sint piissime renovare eodem autem tempore institutionem Universitatis Princetoniensis e fundamentis Collegii Neocaesariensis tot tantisque laboribus firmatis tunc tanquam novi Phoenicis e patris cineribus nascendae rite facere id nos summo gaudio afficit permovetque ut laetitiam quam sentimus maximam vobis significemus deque factis praeteritis splendidis gratulationes pro futuris ut et splendidiora fiant vota faciamus.

His de causis has litteras scribendas curavimus et virum insignem Praefectum nostrum Carolum Custis Harrison legatum constituimus qui vobis gratulationes nostras votaque perferat.

In cujus rei testimonium sigillum Universitatis curatores ejusdem apponi jusserunt.

SEAL

[PENNSYLVANIA COLLEGE]

Pennsylvania College,

GETTYSBURG, PENNA., March 29, 1896.

The President, Trustees and Faculty of Pennsylvania College beg to gratefully acknowledge the honor of an invitation to participate in the celebration of the one hundred and fiftieth anniversary of the founding of Princeton University, and to extend their Christian greetings and hearty congratulations to the President, Trustees and Faculty of the University. They recognize in Princeton, not only one of the oldest, but also one of the foremost and best of American Universities, whose progress, conjoined with a wise conservatism, has cordially recognized what is good in the old and carried it on into the new, in curricula and methods meeting modern demands without sacrificing the best results of past educational experience, and whose influence upon the Christian higher education of this country has been most wide-reaching, inspiring and helpful.

With earnest wishes for the success of the Anniversary occasion and for the future of Princeton,

Very truly yours,

H. W. MCKNIGHT, Prest.

Professores Scholae Theologiae Princetoniensis
Praesidi Curatoribus Professoribus
Illustrissimis Doctissimis
Collegii Neocaesariensis
Salutem in Domino.

Litterae vestrae, viri clarissimi fratresque delectissimi, summo gaudio nos compleverunt praesertim cum schola nostra vestrumque collegium tam vetere amicitia coniuncta sint. Vobiscum gratias agimus Deo omnipotenti benefacienti, Qui in principio Collegii Neocaesariensis viros illos magnanimos providentes Dickinson, Burr, Pemberton, Pierson, fundatores vocavit educavitque; Qui in centum quinquaginta annis, aliis adversis aliis faventibus per labores magistrorum fidelium atque doctorum doctissimorum necnon per dona patronorum munificorum, ei vires suffecit ut scientiam humanitatemque colens Foederatas Respublicas defendens Ecclesiam Christi amans et servans donum magnum atque mirabile a Deo ad homines, ac vero est, visum sit; Qui has omnes res secundas largitus, nunc novo saeculo instante, quasi dotem a patre amante, ei auctas possessiones occasionesque et nova jura praebet eum in finem ut Ecclesia et Patria eius per vigorem vigeant.

Sic iterum impletum est illud Domini verbum manens in aeternum: Euntes ibant et flebant mittentes semina sua. Venientes autem venient cum exsultatione portantes manipulos suos. Ergo vobiscum Deum laudamus. Ergo dicimus:

Ave Salve Universitas Princetoniensis.

Praesidem facultatis Guilelmum Henricum Green vicarium nostrum delegamus, qui, Deo volente, nostras gratulationes ferat.

Datum Princetoniae
in Oratorio Scholae Theologiae
die nono Maii A. S. M DCCC XC VI

Guilelmus Henricus Green,
Praeses Facultatis.

Geerhardus Vos, Ab epistolis.

PRAESES CURATORES PROFESSORES

COLLEGII RUTGERSENSIS

IN NOVA CAESAREA

Magistris Universitatis Princetoniensis Doctissimis Iustaque
Ex Causa Illustrissimis

S. D.

QUAM PRIMUM *post festum Academiae vestrae diem tam bene fausteque celebratum congregati*

QUOD *Academia vestra per annos CL Collegium Neocaesariense nuncupata summarum scientiae rerum studium divinarum necnon humanarum semper optime accuratissime fovebat*

QUOMQUE *ista Academia Universitatis hodiernam Princetoniensis appellationem una cum officiis maioribus illo die festo sibi ritu adrogasset*

VOBIS *Amicis amicissimi gratulabamur gratulamur sinceramque spem nostram vestram Universitatem Princetoniensem studiosi suum desiderii atque laboris scholastici quasi agrum quendam qui accessionibus continuis se dilatat atque extendet optimo cum quæstu culturam esse verbis exprimere vellemus.*

AUSTIN SCOTT,
Praeses.

HAEC *spei atque gratulationis enuntiatio est scripta et data Novi Brunsvici in Nova Caesarea II Non. Nov. MDCCCXCVI.*

Cancellarius et Professores
Uniuersitatis Presbyterianae
iuxta Clarksville
Uiris Illustrissimis Doctissimis
Praesidi Curatoribus Professoribus
In Collegio Neocaesariensi Commorantibus
Salutem in Domino.

Quod ad saeculares ferias uocati sumus, quo tempore et Uniuersitas Princetoniensis inaugurabitur, gratias agimus, atque nostrum collegam Jacobum A. Lyon, alumnum Collegii uestri eundemque a uobis Doctorem Philosophiae creatum, legatum delegimus.

Datum in urbe Clarksuilliensi
die primo Aprilis
A. S. MDCCCXCVI.

Georgius Summey,
Cancellarius.

Georgius F. Nicolassen,
Scriba.

Praeses et Professores
in Collegio Swarthmoriensi commorantes
Praesidi, Curatoribus, Professoribus
Collegii Novae Caesariensis
viris doctissimis atque illustrissimis
S. P. D.

Valde gaudemus, viri doctissimi et illustrissimi, quod a vobis vocamur ad ferias saeculares die anniversario centesimo quinquagesimo post conditam vestram universitatem, hoc est die vicesimo secundo mensis Octobris anno iam transeunte, Princetoniae habendas.

Vicarium delegimus Praesidem nostram, Carolum De Garmo, Philosophiae Doctorem, qui illius diei gratulationibus intersit et praesens vobis significationi sit nostrae summae erga vos voluntatis.

Ferris W. Price,
Scriba (pro tempore),
Ordinis Academici Swarthm.

Datum Swarthmoriae,
die quinto Iunii
A. D. MDCCCXCVI.

Cancellarius et Professores

Universitatis Syracusanae

Praesidi Curatoribus Professoribusque
Collegii Neocaesariensis
Salutem

Pergratum est quod nos per litteras elegantissimas tanta comitate invitastis ut unum aliquem ex nostro ordine academico deligamus vicarium qui hospitio usus vestro vobiscum spatio annorum centum quinquaginta finito laetetur. Scitote, viri doctissimi, nos virum idoneum qui praesens sit particeps gaudii vestri libenter esse delecturos.

Vobis vehementer gratulamur de tot annis Deo generique hominum dedicatis in quibus etiam hanc civitatem constitutam anteceditis. Quod quanto officium fuit difficile aestimare, nam Collegium Neocaesariense cuius tricesimum festinat aetas claudere lustrum, perpetuo fons doctrinae artiumque optimarum atque morum exemplar non modo reipublicae in qua conditum sed omnibus partibus orbis novi erat. Vestrum iam habemus unum ex institutis nostrae patriae maximis et precamur idem felicius utiliusque in posterum sit. Nobis omnibus qui pro disciplina nitamur est unum propositum ut homines meliores excultioresque faciamus. Optimus quisque collegium quod veritatem colat et quot annis maius liberaliusque fiat atque fidem faciat se etiam secundius fore laete contemplatur.

Universitas Syracusana quae spatium annorum quinque et viginti mox perficiet et anno insequenti ferias celebrabit Collegium Neocaesariense iam quinquiens aevo functum honorificis verbis prosequitur et eodem tempore salutat Universitatem Princetoniensem brevi rite faciendam quae velut sol "aliusque et idem" nascetur.

Datae Kal. Mai. MDCCCXCVI.
Syracusis in Rep. Nov. Ebor.

Jacobus R. Day,
Cancellarius.

Praeses et Professores
Collegii Sanctissimae Trinitatis
Viris insignissimis doctissimis
Collegii Neocaesariensis
Praesidi Curatoribus Professoribus
Salutem in Domino Deo sempiternam.

Peregratum nobis fecistis, viri illustrissimi et honoratissimi, quoa nos de feriis uestris saecularibus iamiam aduenientibus certiores facere nosque ut uobiscum diebus his anniuersariis laetemur inuitare dignati estis. Vobis gratulamur Academiaeque uestrae per patriam et per orbem celebratae ob res annis praeteritis bene et sapienter gestas, ob prosperitatem qua nunc dignissime utimini, ob splendorem quem fidenter speramus fore ut consequatur Universitas Princetoniensis. Nobis uiros illos recordantibus in aulis uestris bonarum artium magistros morantes uel ex aulis iisdem ad emolumentum ecclesiae et rei publicae bene instructos egredientes licet credere loca multa summi honoris et utilitatis maximae alumnis almae dilectissimae matris uestrae reseruari. Fauit Deus beneuolentissimus ut gaudium annorum qui futuri sint uel laetitiam uestram praesentem abumbret.

Praesidem nostrum rogauimus ut diebus constitutis nobis adsit uobisque praesens significet gaudia gratulationes spes nostras. Vosque, uiri insignissimi, iubemus semper ualere.

Geo. Williamson Smith,
Praeses.

Dabamus ex aulis Academicis Hartfordiae in Republica Connecticutensi Nonis Maiis anno salutis mdcccxcui.

SEAL

Flavel S. Luther,
Secretarius.

Praeses Professores Universitatis Concordiae Viris Illustrissimis Doctissimis Praesidi et Curatoribus et Professoribus Collegii Neocaesariensis Salutem in Domino.

Cum gratulationibus plurimis de centum et quinquaginta tam honorate et utiliter actis annis, summaque spe de saeculo novo in quem jam ingressuri sitis, placuit nobis vestram invitationem ut die vicesimo secundo mensis Octobris anno currente hospitio vestro aliquo ex nostro ordine academico legato utemur accipere et Praesidem nostrum Andrew Van Vranken Raymond delegare, qui eo tempore vicarius noster apud vos fuerit.

Datum Schenectadiae,
a. d. XI. Kal. Aug. MDCCCXCVI.

HEADQUARTERS U. S. MILITARY ACADEMY,
West Point, N. Y., May 1, 1896.

The Superintendent and Professors of the United States Military Academy, to the President, Trustees and Professors of the College of New Jersey.

Gentlemen:

We have the honor to acknowledge the invitation of the College of New Jersey to select one of our members to represent the United States Military Academy at the one hundred and fiftieth anniversary of the founding of said College on the 22d day of October, 1896, and to express our high appreciation of the courteous remembrance.

Colonel Peter S. Michie, Professor of Natural and Experimental Philosophy, the Senior Professor at the United States Military Academy, has been selected as the representative of the Academic Board to be present on the aforesaid occasion.

We also take advantage of the opportunity to convey our best wishes for the prosperity and welfare of the honored and venerable College of New Jersey, and to express our conviction that, under its new name of the University of Princeton, it will be in the future, as it has been in the past, one of the justly distinguished institutions of learning of our country.

O. W. ERNST,
Colonel of Engineers,
Supt. U. S. Military Academy,
President of Academic Board.

UNITED STATES NAVAL ACADEMY,
ANNAPOLIS, MARYLAND,
October 14th, 1896.

SIR:

I have the honor to acknowledge the receipt of the announcement of the President, Trustees and Professors of the College of New Jersey, that during this present month of October, 1896, there will be instituted a festival to terminate on the one hundred and fiftieth anniversary day of the establishment of that renowned College.

It becomes my duty also to state on the part of the Academic Staff of this institution that we appreciate the honor of an invitation to send a delegate as a guest of the College of New Jersey to take part in the formal and solemn inauguration of

PRINCETON UNIVERSITY

and, if it be possible, a delegate will be selected whose name will hereafter be made known to you in writing.

Very respectfully,

P. H. COOPER,
Captain, U. S. Navy,
Superintendent.

To
FRANCIS L. PATTON, D.D., LL.D.,
President of the College of New Jersey,
Princeton, New Jersey.

SENATUS ACADEMICUS

UNIVERSITATIS VANDERBILTIAE

PRAESIDI CURATORIBUS PROFESSORIBUS
COLLEGII NEOCAESARIENSIS
SALUTEM.

Pergratae nobis litterae perlatae sunt quibus nuntiatis vos, viri doctissimi, ferias saeculares in honorem eorum qui vestram Universitatem condiderunt instituisse. Profecto decet eorum virorum illustrissimorum memoriam amore fideli conservare et sacram tenere qui templum artium liberalium apud vos struxerunt et omnia studia foverunt. Optimo quoque iure censuistis et nobis et aliis quibus doctrina scientiaque curae sunt dandam esse partem in hoc die festo. Gratias ergo maximas agimus quod nos dignos habuistis qui ad has ferias vobiscum celebrandas invitemur, atque unum ex nostris Professoribus, Gulielmum L. Dudley, libentissime elegimus qui et testis sit nostrae erga vos benevolentiae et particeps vestri gaudii. Fraterno animo vos salvere iubemus, sperantes fore ut Universitas Princetoniensis multa in saecula duret et floreat. Valete.

JACOBUS H. KIRKLAND,
Cancellarius.

D. Nashvillae, die XXV Septembris,
Anno MDCCCXCVI.

Praeses et Professores
Universitatis Viridim.

PRAESIDI SOCIIS PROFESSORIBUS

Collegii Neo-Caes.

S. D. P.

Pergratum fuit nobis, viri clarissimi, literas vestras accipere hanc Universitatem invitantes festis per vicarium adesse vobis celebrandis XI. kal. Nov. proximas. Praesidem nostrum iam legavimus qui salutationes nostras ad vos illo tempore perferat.

Universitati Princetoniensi gratulamur annos CL feliciter et honeste expletos eique auguramur opes et vires et famam et auctoritatem ampliores semperque ampliandas novo in ordine rerum mox incepturo.

Feriae vestrae Collegium vetus Neo-Caes. nobilitent, studia humaniora ubique promoveant, literarum reipublicae liberalium totae conferant robur ac impetum concordiamque.

Dabamus Burlingtoniae in repub. Viridimontana X. kal. Jun. anno Salutis MDCCCXCVI.

Johannes Brainerd Stearns,
Scriba.

PROFESSORES · VNIVERSITATIS · VIRGINIENSIS
VIRIS · DOCTISSIMIS · ILLVSTRISSIMIS
PRAESIDI · CVRATORIBVS · PROFESSORIBVS
ADHVC · COLLEGII · NEOCAESARIENSIS · IAMIAM · VNIVERSITATIS
PRINCETONIENSIS
SALVTEM · IN · DOMINO

Quod nos benigne invitastis ut unum ex nostro ordine academico deligeremus vicarium qui apud vos adesset, cum die anniversario centesimo quinquagesimo vestrae universitatis feriae celebrabuntur, ad hoc honore fruendum Franciscum H. Smith, Philosophiae Naturalis Professorem virum nobis carissimum delegimus.

Valde gaudemus, quod hoc modo nobis licet esse participibus feriarum universitatis tam insignis atque de omni disciplina tam bene meritae. Nam sicut olim libertatis inimici ab ipso patre patriae Princetoniae fusi fugatique sunt, quo facto defensoribus patriae, iam de summa rerum fere desperantibus, animus est additus, atque ibidem populi concilium ad fundamenta reipublicae struenda convenit, ita iam centum et quinquaginta annos amor patriae alitur ut Collegium vestrum plane dignum sit quod iam, ut re vera est, sic nominetur Universitas. Pro his meritis et beneficiis gratias quam maximas agimus atque vobis vehementer gratulamur quod res secundae vestro Collegio numquam defuerunt, easque Universitati etiam maiores futuras esse speramus.

Floreat Universitas modo nata! Inter illam et hanc quam nos hodie curamus sit semper in omnium virtutum certamine generosa aemulatio et amicitiae summa integritas.

Paulus B. Barringer,
Praeses ordinis professorum.

[WASHINGTON UNIVERSITY, MISSOURI]

The Chancellor and Faculty of Washington University gratefully acknowledge the kind invitation of the President, Trustees and Faculty of Princeton University to take part in the celebration of the one hundred and fiftieth anniversary of the founding of Princeton College.

They regret that they cannot be represented on that occasion, but they extend their heartiest congratulations on the growth and success of Princeton University, and their best wishes for its continued prosperity.

WASHINGTON UNIVERSITY,
St. Louis, October 15, 1896.

[WESTERN RESERVE UNIVERSITY]

Praeses et Professores
Universitatis Reservationis Occidentalis
Viris Illustrissimis Doctissimis
Praesidi et Professoribus
Collegii Neocaesariensis
Salutem

Benigne nos vocatis ut celebrando festum diem Collegii Neocaesariensis centesimum quinquagesimum intersimus.

Magnas gratias habemus, et libenter vicarium delegabimus qui praeclara temporis acti facta atque spem futuri maiorem vobis gratuletur. Valete.

Datum Clevelandi XII. Kal. Maias
iussu Praesidis Facultatisque
per Scribam, S. B. Platner.

Praeses Curatores Professores
Universitatis Occidentalis Pennsylvaniensis
Viris Illustrissimis Doctissimis
Praesidi et Professoribus
In Collegio Neocaesariensi Commorantibus
Salutem in Domino.

Suavissimam invitationem vestram accepimus ut unum aliquem deligamus ex nostro ordine academico vicarium hujus universitatis anno centesimo quinquagesimo initii Collegii Neocaesariensis, et laetemur vobiscum bonis quae, Dei providentia, conatus causa promovendi scientiam et literas vestrae magnae universitatis prosecuta sunt, et maxime honoratos nos habemus quibus mittere ex hac universitate vicarium licet, qui in saecularibus feriis venturis die vicesimo secundo mensis Octobris adsit.

Itaque Gulielmum Jacobum Holland, Cancellarium hujus universitatis, deligimus vicarium et ei mandamus ut vobis nostram salutem gratulationemque reddat.

Henricus S. Scribner,
Scriba.

Datum Pittsburghiae
in aedibus academicis universitatis
die primo Aprilis
A. D. MDCCCXCVI.

SEAL

[WILLIAMS COLLEGE]

Praeses Professores Collegii Guilielmensis viris clarissimis doctissimis Praesidi et Professoribus et Curatoribus Collegii Neocaesariensis salutem reddunt.

Ex vestra invitatione nos Praesidem nostrum delegimus vicarium qui proximo mense Octobri gratulationes hujus Collegii vobis afferat et ad celebrandas ferias apud vos adsit. Interea etiam nunc vobis ac Collegio honoratissimo vetustissimo Neocaesariensi gratulamur non modo de ejus senectute beata sed etiam de annorum centum et quinquaginta praeteritorum memoria splendida. Speramus porro fore ut Universitas Princetoniensis in futurum, sicut adhuc Collegium Neocaesariense, vera felicitate fruatur.

EBEN BURT PARSONS,
Scriba.

Datum in oppido Guilielmensi die
vicesimo Junii
A. S. MDCCCXCVI.

[UNIVERSITY OF WISCONSIN]

Praesidi et Professoribus
Celeberrimi Collegii Neocaesariensis
S. P. D.
Praeses et Professores
Universitatis Rei p. Wisconsinensis.

Quod vos, viri doctissimi et spectatissimi, rite memores diebus festis celebrandis et venerabilem collegii vestri antiquitatem et sanctissimam eorum qui fundaverunt memoriam prosequi voluistis nec non sollemnibus peractis nunc demum nomen Universitatis adsciscere constituistis, qui semper studiorum prope universalium patrocinium suscepistis, nemo est certe sive rei publicae nostrae communis sive maioris litterarum et scientiarum rei publicae civis quin ex animo gaudeat.

Quapropter legavimus eos qui vobis salutem ab ordinibus nostris nuntient et muneribus legatorum iustorum Universitatis nostrae apud vos fungantur.

Quorum nomina ac dignitates haec sunt:

Carolus Kendall Adams, LL. D.,
Praeses.

Johannes Guilielmus Stearns, LL. D.,
Philos. et Paedagog. Professor.

SEAL

Deus O. M. inceptis faveat
vestris et vos valete.

Praeses et Professores
In Collegio Vitebergensi Commorantes
Praesidi et Professoribus
Collegii Neocaesariensis Quod Die
Vicesimo Secundo Hujus Mensis
Fiet Universitas Princetoniensis
S. D. P.

Nos Professores Collegii Vitebergensis quod Collegium Neocaesariense ferias saeculares instituerit multum gaudemus et fore ut eaedem ab eo iterum et iterum celebrentur tempore futuro speramus. Romae mille annorum conditae contigisse ludos saeculares quartum celebrare memoria tenemus. Utinam Universitas Princetoniensis suo millesimo die anniversario ferias celebret!

Vobis, Praeses et Professores Collegii Neocaesariensis! gratias agimus maximas pro invitatione suavi laetissimique Praesidem nostrum, S. A. Ort, vicarium qui hospitio usus vestro vobiscum eo tempore laetetur ubi quod antea fuerit Collegium Neocaesariense Universitas Princetoniensis tunc rite facta inaugurabitur delegabimus.

Eduardus O. Weaver,
Scriba Facultatis.

Datum Springfieldii
in Republica Ohioensi
die quinto Octobris
A. S. MDCCCXCVI.

SEAL

[YALE UNIVERSITY]

Praeses et Socii et Professores
Universitatis Yalensis
Praesidi Curatoribus Professoribus
Collegii Neo-Caesariensis
Sollemnia Sesquisaecularia Celebraturis
S. P. D.

Vobis, viri illustrissimi et doctissimi, ex animo ac vere gratulamur non solum quod Collegium Neo-Caesariense per tot annos exstitit floruitque, sed etiam quia et vos et qui ante vos fuerunt, inter multas rerum politicarum mutationes, immo vero inter tot rerum humanarum vicissitudines, studiis liberalibus veraeque religioni fortiter feliciter semper consuluistis. Nec nos vestram hanc historiam praeclaram respicere possumus sine peculiari quodam gaudio dum recordamur multos e nostris alumnis apud vos muneribus officiisque et administrandi et docendi honestissime functos esse.

Maxime vos decebit annum vestri Collegii centesimum quinquagesimum feriis saecularibus signare, speramusque fore ut istae feriae talibus caerimoniis auspiciisque tam bonis agantur ut ex illo die in perpetuum permaneat crescatque in singulos annos Universitas Princetoniensis.

Vobis pergratum fecistis quod nos vobiscum eo die anniversario laetari voluistis, congruentique tempore a nobis deligetur qui pro nobis hospitio vestro utatur.

Timotheus Dwight, Praeses.

D. Novo-Portu Connecticutensi
V. Nonas Quint. A. D. 1896.

SEAL

[YALE UNIVERSITY]

Yale University,
October, 1896.

To the Trustees and Faculty of
Princeton University:

The Corporation of Yale University have designated the Reverend Professor George Park Fisher, D. D., LL. D., to attend as their official representative the exercises to be held at Princeton in commemoration of the sesquicentennial anniversary of the founding of the College of New Jersey, and to extend in person the congratulations which have already been expressed by a formal communication in writing.

By vote of the Corporation,

Attest, F. B. Dexter,
Secretary.

CANADIAN

Senatus Academicus Universitatis Dalhousianae
Viris Clarissimis Doctissimis
Praesidi Curatoribus Professoribus
Collegii Neo-Caesariensis
Salutem.

Vobis, viri spectatissimi et doctissimi, gratulamur quod ad Anniversarium Centesimum quinquagesimum Universitatis vestrae conditae jam brevi preventuri estis.

Pergratum nobis fuit, abhinc aliquot menses, certiores fieri vos, hanc tantam occasionem spectantes, statuisse Universitatem vestram, quam bene novimus nutricem almam Artium Liberalium, lucem doctrinae et scientiae insignem, et vetustate venerabilem, nomine vetere omisso, nomine appellare novo et ampliore quod ejus utilitati auctoritati famaeque accommodatius videatur.

De invitatione ut nos per vicarium Feriis adsimus a vobis mense Octobri celebrandis tam benigna tamque honorifica gratias libentissime agimus: quamobrem Praesidem nostrum Johannem Forrest, D. D., D. C. L., virum reverendum et eruditum delegimus, qui, Numine favente, hisce Feriis adsit et particeps sit laetitiae vestrae ac hospitii, et testificetur quanto in honore apud nos sit Universitas Princetoniensis quamtamque voluptatem ejus auctus et prosperitas semper nobis sint allatura.

Jacobus G. MacGregor, M. A., D. Sc.,
Pr. S. Edin. Soc., Pr. S. Can. Soc.,
Sen. Acad. Sec.

Datum Halifaxiae,
Capite N. Scotiae,
Kal: Jul:
A. D. MDCCCXCVI.

SEAL

[McGILL UNIVERSITY]

Q. B. F. F. F. Q. S.

Viris Amplissimis Doctissimis
Praesidi Curatoribus Professoribus
Collegii Neocaesariensis
Cancellarius Regentes Praeses Professores Socii Magistri Scholares
Universitatis Macgillianae
Monte Regio in Provincia Canadensi Sitae
S. P. D.

Pergratum nobis feristis quod annorum centum et quinquaginta feliciter peractorum laetam memoriam celebraturi nos quoque e finitima ac vicina civitate in partem gaudii vestri vocare voluistis. Ut enim inter omnia doctrinae domicilia ubicumque terrarum posita summa semper exstare debet benevolentia et caritas, quippe quorum patrocinio traditae sint artes disciplinaeque omnes quae ad humanitatem pertinent, arto quodam societatis vinculo et ipsae inter se cohaerentes, ita eos potissimum decet fraternitatis nexum maxime praedicare qui, quamvis decursu temporum et rerum iniquitate separati, conscii tamen sibi sunt naturali se quadam voluntatis studiorum officiorum communione inter se contineri. Libentissimis igitur animis occasionem tam laetam arripimus fraternam nostram erga vos amicitiam testificandi. Qua in re ut semper alias communis sanguinis et communium originum sacrosancta nobis obversatur memoria, quae utinam nunquam consenescat aut debilitetur! Sit quasi saeculorum quoddam augurium futurorum quod hoc quantulumcumque est pietatis erga vos documentum et vos comiter invitavistis et nos libentissime praebuimus. Quid? nonne similia utrique Universitati fuerunt primordia? et quamquam multum iam mutata est rerum conditio ac species, quamquam diversam laudamus rei publicae rationem, genere tamen lingua voluntate institutis nonne adeo inter nos consociati sumus ut paene unius membra corporis esse videamur?

Quare scitote, viri doctissimi, cum multi et illustres viri laetum illum diem vestrae originis vobiscum propediem celebraturi sint, benevolentiorem adfuturum esse neminem quam quem votorum nostrorum interpretem delegimus, vestrae laetitiae testem ac participem. Is erit Procancellarius huius Universitatis, Gulielmus Peterson, Magister Artium, Legum Doctor, cui eo magis cordi erit vestris interesse feriis quod Scotia oriundus et nuper in has terras transvectus probe scit quam bene de vestra Universitate, perinde ac de nostra, merita sit patria, cum Scotis hominibus tanquam proprium munus mandatum esse videatur opus fundamenta Universitatum faciendi quae hodie exstant in tot tamque diversis orbis terrarum partibus. Eum velimus accipiatis ut qui vos artissimi huius cognationis vinculi optime possit commonefacere.

Quid plura? Universitati vestrae novum iam saeculum optimis anspiciis angustiore nomine ingredienti ex animo gratulamur, fausta in futurum precantes omnia. Quaecunque vos Almae Matris nataliciam celebrantes vobis optatis eadem et nos optare pro certo habetote. Vivat, crescat, floreat per saecula plurima Universitas Princetoniensis!

Datum Monte Regio
a. d. IIII Non. Octobr. MDCCCXCVI

Senatus Academicus

Universitatis et Collegii Reginae Regiodunensis

Praesidi Curatoribus Professoribus
Collegii Neocaesariensis,
Viris Illustrissimis et Doctissimis
Salutem in Deo plurimam.

Pergratissimum erat, viri illustrissimi, Senatui huius Universitatis apud partes Septentrionales conditae ad Scientiam promovendam omnem, cum successus vestros in simili re magnos per longam annorum seriem iam continuatos disceret. Maximis, igitur, missis congratulationibus Senatus omnium assensu simplicissime optat fore ut, Deo bene adiuvante feriae anniversariae vobis celebrandae faustae et felices sint.

Cancellarium autem suum, Sandford Fleming, C. M. G., LL. D. Ottauensem delegit vicarium, qui feriis praedictis ipse adfuturus sit, vobis ipsis congratulatum.

Eo Senatu,

Georgius Bell, B. A., LL. D.
Registrar.

Datum Regiodunj,
apud aulam Senatus,
Die XXVII *Mensis Aprilis,*
A. D. MDCCCXCVI.

SEAL

Cancellarius, Vice-Cancellarius, Praeses, Professores

Universitatis Torontonensis

Praesidi et Professoribus praestantissimae

Universitatis Princetoniensis

salutem maximam dant.

Viri Excellentissimi,

Quoniam certiores facti sumus vestram Universitatem praeclarissimam annum centesimum quinquagesimum iam peregisse, nos, ut nostram erga vos benevolentiam ostendamus nostrasque gratulationes gratulationibus multorum amicorum addamus, has praesentes litteras ex hac plaga septentrionali mittimus.

Velut · Arbor · Aevo

Parum · Claris · Lucem Dare

Summam enim e vestra gloria dignitateque laetitiam voluptatemque capimus. Gratulamur vobis quod tot tantasque facultates academicas instituistis, quod tot studentes scholaresque in aulis vestris videtis, quod tot alumnos singulares eximiosque numeratis. Gratulamur vobis quod artium liberalium disciplinarumque bonarum, quod litterarum humaniorum, quod scientiae philosophiae theologiae, quod patriae caritatis, quod pacis et libertatis studiosi semper estis et fuistis.

Quod ut stet fortuna domus, ut amplissimis honoribus abundetis, ut magnum et reipublicae et religionis et his praesertim temporibus fidei publicae praesidium sitis, neve lux virtutis et gloriae vestrae elucere desinat, nos omnes cupimus et summo studio precamur.

Datum ex Univ: Toront:
mens: Octob:
MDCCCXCVI

1896

Universitatis Collegium apud Torontonenses

University of Toronto Corporate Seal

EUROPEAN

[UNIVERSITY OF ABERDEEN]

Senatus Academicus Aberdonensis Praesidi Curatoribus Professoribus Collegii Princetoniensis S. D. P.

Compluribus abhinc mensibus nobis gaudio fuit ex litteris vestris comperisse, Collegio vestro iam sesquicentesimum annum vitae in studiis Academicis diluxisse, feriasque idcirco Seculares in animo esse vite celebrare.

Bene fecistis igitur quod nos quoque in partem gaudii vestri vocastis et vincula fraterna inter Transatlanticos et Cisatlanticos confirmare studuistis. Sed infeliciter evenit rerum adversarum concursu ut delegatum nominare nequiverimus qui feriis vestris mense Octobri adesset vobisque coram gratularetur ob felicem cursum studiorum, imprimis Theologicarum, quae apud vos tamdiu floruerunt. Praecipua huius rei causa fuit quod mense Octobri nostra academia in mediis negotiis sedet occupata, neque ulli ex nostris Professoribus vacabit oras vestras occidentales tunc temporis invisere.

Quod nobis magna est dolori, sed nihilominus absentes fausta omnia coetui vestro Academico ex animo comprecamur.

Jul. D. Geddes,
Praefectus et Vice Cancellarius.

Donaldson Rose Thom,
Senatus Academici Secretarius.

Datum Aberdoniae,
XXXmo Junii MDCCCXCVI.

ΑΝΑΣΤΑΣΙΟΣ ΔΙΟΜΗΔΗΣ ΚΥΡΙΑΚΟΣ

Πρύτανις

ΤΟΥ ΕΝ ΑΘΗΝΑΙΣ ΕΘΝΙΚΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ

καὶ Καθηγητὴς τῆς Θεολογίας

τῷ

ΦΡΑΓΚΙΣΚΩ Λ. ΠΑΤΤΩΝ

Πρυτάνει

ΤΟΥ ΕΝ ΠΡΙΝΣΤΩΝΗ ΠΑΝΕΠΙΣΤΗΜΙΟΥ

Ἀνδρὶ ἐλλογίμῳ

Χαίρειν.

Ἀσμεναίτατ' ἐκομισάμεθα τὰ ὑμέτερα γράμματα οἷς ἔφατε βούλεσθαι ἀποσταλῆναι πρὸς ὑμᾶς τῶν παρ' ἡμῖν καθηγητῶν τινα μεθέξοντα ὧν μέλλετ' ἄγειν ἑορτῶν. Ἡμεῖς, βέλτιστε, πολλὰς μὲν ὁμολογοῦμεν χάριτας τῷ τε πανσόφῳ Θεῷ τῷ εἰπόντι "Ἐγὼ εἰμὶ ἡ ἀλήθεια καὶ τὸ φῶς" καὶ οὕτω θείαν ἀποδείξαντι τὴν ἐρατεινὴν ἀλήθειαν, καὶ ὑμῖν ἐπὶ τῇ καλοκἀγαθίᾳ τῇ πρὸς ἡμᾶς, καὶ εὖ ἴσμεν ὡς κοινοῦ ὄντος πᾶσιν ἡμῖν τοῦ ὑπὲρ τῆς ἐπιστήμης ἀγῶνος κοινὰς χρὴ καὶ τὰς ἑορτὰς ἄγειν κἀντεῦθεν ὡς ἀπὸ σκοπιᾶς ἀνασκοπεῖσθαι θ' ἥν ἠνύκαμεν καὶ ἀνύσειν μέλλομεν ὁδόν, καὶ τοῖς παρεληλυθόσι διδασκάλοις εἰς τὸ μέλλον χρῆσθαι· οὐ μὴν ἀλλὰ διά τε τὴν τῶν καιρῶν χαλεπότητα, οὐ γὰρ ἔξεστιν ἡμῖν τηλικαῦθ' ὁρῶσιν οἰκήια κακὰ ὑπὸ τῶν βαρβάρων ἐν Κρήτῃ γιγνόμενα πανηγυρίζειν, καὶ διὰ τὸ τὰς ἑορτὰς ἄγεσθαι ἐν οἵσπερ τὰ μαθήματα παρ' ἡμῖν διδάσκεται χρόνοις, καὶ διὰ τὸ τοὺς τόπους ὡς παρῳτάτω ἀλλήλων διεστάναι, αὐτοὶ μὲν οὐχ οἷοι τ' ἐσμὲν παραγενέσθαι, ἐνετειλάμεθα δὲ Δημητρίῳ Μποταση, ἀνδρὶ κοσμίῳ καὶ φιλοπόλιδι καὶ τῆς Ἑλλάδος παρ' ὑμῖν Προξένῳ ἰέναι τε πρὸς ὑμᾶς ἐν τῷ καθήκοντι χρόνῳ καὶ τιμῆσαι μὲν καὶ συγχαρῆναι ὑμῖν παρ' ἡμῶν ἐφ' οἷς τὰς ἑορτὰς ἄγετε συνεύξασθαι δὲ μεθ' ὑμῶν τῷ δοτῆρι τῶν φώτων Θεῷ, ἵν' ὥσπερ ἐν τῷ παρεληλυθότι οὕτω καὶ τὸ λοιπὸν μὴ παύηται ἐπιδαψιλευόμενος τὸ ἄπλετον καὶ ἅγιον αὐτοῦ φῶς ὑμῖν τε καὶ πᾶσι τοῖς, ὥσπερ ὁ Θεῖος Παῦλος ἔφη, σοφίαν ζητοῦσιν.

Ἔρρωσθε.

Ὁ Πρύτανις Α. Διομήδης Κυριακός.

[UNIVERSITY OF ATHENS]

[*Translation*]

ANASTASIOS DIOMEDES KYRIAKOS

President of

THE NATIONAL UNIVERSITY AT ATHENS

and Professor of Theology

TO

The distinguished

FRANCIS L. PATTON

President of

PRINCETON UNIVERSITY

Greeting.

We have received with great pleasure your letter in which you express the wish that one of our professors be sent to participate in your approaching celebration. We are sincerely grateful to the all-wise God who said, "I am the truth and the light," and thus showed the precious truth to be divine, and to you, dear sir, for your kindness to us; and we are aware that, as the struggle for knowledge is common to us all, we should make the celebration in common, and then as from an eminence survey the road that we have travelled and are yet to travel, and use the experience of the past as a guide to the future. But because of the hardness of the times (for it is impossible for us, seeing the evils done by the barbarians in Crete, to attend festivities), and because the celebration takes place in our term-time, and because of the great remoteness of our countries from one another, we cannot be present in person. We have, however, delegated Demetrius Botassi, who is a wise and patriotic man and Consul-General of Greece to the United States, to be present with you at the proper time, and to acknowledge the honor and rejoice with you at your celebration, as well as to join with you in prayer to God, the giver of lights, that, as in the past so in the future also, he may not cease to bestow his pure and holy light liberally both upon you and upon all those who, as the divine Paul saith, are seeking for wisdom.

Farewell.

President A. Diomedes Kyriakos.

Praesidi Curatoribus Professoribus
eius quod antea fuit Collegium Neocaesariense
abhinc Universitas Princetoniensis futura
S. P. D.
Universitas Amstelodamensis

QUA *re maxime differant Homines ab Institutis, id ipsum esse nemo dubitaverit, quod in magnam summam crescente numero annorum quo vixerint, Illos, ad ultimam necessitatem pedetemptim appropinquantes, paullatim senescendo marcescere cogit Natura, Haec vero robore augentur, et eo longius semper ab interitu futuro abesse videntur, quo longius tempore processerunt. Iamvero quum nemo ob illam causam recuset, quin festos agat dies, quibus amicum aliquem aut necessarium suum, certum spatium temporis permensum, natalicia celebrantem videat, quid magis apte, magis naturae rei convenienter fieri potest, quam ut omnes gaudeamus et gratulemur ubi Institutum aliquod bonum, utile, salutare, quale adhuc fuit Vestrum Collegium, iam eo pervenisse certiores facti sumus, ut confirmatum spatio centum et quinquaginta annorum bene peracto, non solum vivat vigeatque, sed ad ampliora adspirans, Universitatis privilegiis insignitum, novis viribus in proximum saeculum ingredi possit. Itaque Universitati* PRINCETONIENSI *quae nunc rite facta inaugurabitur, gratulamur Universitas Amstelodamensis, neque minus sinceras gratulationes suas a Vobis haberi cupit, quod legatum ad Vos mittere nequiverit, qui voce et vultu testaretur, felicitatem Vestram Novaeque Universitatis salutem ei cordi esse. Nam loca remota maximeque diiuncta, quae impedimento fuerunt quin legatus noster ad Vos veniret, haudquaquam nocent vinculo coniunctionis, quod communio studiorum liberalium constituit inter omnes, eos quoque qui numquam se viderint aut visuri sint; amor eorum qui bonas artes colunt non locis vicinis se continet, sed maria superat et praecipitia transilit.*

Hac persuasione freti Universitatem nostram commendamus in amicitiam Vestram, et speramus fore ut in multa saecula maneat, floreat, propagationi scientiarum diu semperque, ut adhuc fecit Collegium Neocaesariense, inserviat Universitas Princetoniensis.

C. H. Kuhn, Rector Magnificus.

SEAL

D. Josephus Jitta, Senatus Ab-actis.

D. Amstelodami
Anno MDCCCXCVI Mense Octobri.

Rector et Senatus Universitatis
Basiliensis
Praesidi Curatoribus Professoribus
Collegii Neocaesariensis
Salutem.

Cum nobis ante aliquot menses litterae vestrae gratissimae allatae essent, quibus nos iubetatis unum de nostris deligere, qui solemnibus saecularibus die anniversario centesimo quinquagesimo academiae vestrae celebrandis interesset, nemo neque tum neque exinde inventus est, qui munus hoc honorificentissimum susciperet. Unumquemque enim deterrere videntur et itineris insueta longitudo et necessitas praelectionum academicarum post trium mensium vacationem illis ipsis diebus instaurandarum. Vobis igitur, quae est vestra benivolentia, excusatos nos esse volumus. Cum vero iam viva nuntii voce quid sentiamus, significare non possumus, liceat per litteras quidem vobis gratulari, quod postquam per triginta lustra facem Scientiae popularibus strenue praetulistis, nunc in eo est, ut in amplissimam universitatis speciem atque formam excrescatis. Quibus Divinae providentiae donis vobiscum laetari eo magis nostrum est, quod ad eam civitatium liberarum societatem pertinetis, quacum nobis foederis scilicet Helvetici sociis (si quidem parva licet componere magnis) mira quaedam institutorum publicorum similitudo amicitiaque longaeva intercedit. Et vero cum ab antiquis nostris scientiae litterarumque sedibus longius prospicimus, in dies magis admirabundi observamus, quam laete in tota vestra terra tamquam in solo novali bonarum artium studia efloruerint, quam profusa sit Maecenatum vestrorum munificentia, quam laboriosam atque praestantium feracem fructuum se praestiterit hominum doctorum vestrorum industria. Quo in illustri optimorum quorumque certamine inclutam **Academiam Neocaesariensem** *principem quendam locum tenere persuasum habemus. Idemque speramus atque cupimus, ut etiam venientibus saeculis vobis contingat rerum veritatem acute explorare, discentium commoda humaniter adiuvare, decus atque gloriam addere patriae.*

Datum Basileae die XV mensis Julii anni MDCCCXCVI.

Carolus Von der Mühll,
Prorector.

SEAL

[UNIVERSITY OF BERLIN]

COLLEGIO NEOCAESARIENSI

DISCIPLINAE SEVERAE AUCTORI

RELIGIONIS PURAE DEFENSORI

ARTIUM LIBERALIUM CULTORI

QUOD PER CENTUM QUINQUAGINTA ANNOS

IUVENILEM IUVENILIS MUNDI AETATEM

ET CORPORIS ET ANIMI LABORIBUS

AD SUMMA IN RE PUBLICA MUNERA EDUCAVIT

SEMISAECULARIA TERTIA

ANNI MDCCCXCVI DIE XXII OCTOBRIS

FAUSTA FELICIA PRECANTUR

AVITAEQUE COLLEGII NEOCAESARIENSIS LAUDI

NOVA IN UNIVERSITATE PRINCETONIENSI INCREMENTA EXOPTANT

RELIGIONIS STIRPIS STUDIORUM

SOCIETATE CONIUNCTAE

UNIVERSITATIS FRIDERICAE GUILELMAE BEROLINENSIS

RECTOR ET SENATUS

[UNIVERSITY OF BERNE]

LITTERARUM UNIVERSITATIS PRINCETONIENSIS PRAESIDI, CURATORIBUS, PROFESSORIBUS ILLUSTRISSIMIS ATQUE DOCTISSIMIS

LITTERARUM UNIVERSITATIS BERNENSIS

RECTOR ET SENATUS S.

INSTITUTI Vestri collegialis olim, nunc academici fundationis diem sesquicentesimum ipso hoc anno pie celebraturi quod nostram quoque Litterarum Universitatem lætitiarum Vestrarum participem esse iussistis, summo nos affecit gaudio et mira quadam animorum satisfactione. Docuit enim nos invitatio Vestra corde sincerissimo atque amicissimo effluens idem Vos sine dubio sentire, quod nos, non solum singulas uniuscuiusque Litterarum Universitatis disciplinas, ne præclara illa Scientiæ unitas misere depereat, artioribus, quam nunc fit, inter se vinculis esse coniungendas, verum etiam ipsas Litterarum Sedes, quotquot in vasto terrarum orbe Scientiam lætissime efflorescentem alunt, colunt, evehunt, sibimet propius esse admovendas. Artificia nimirum atque technas, quæ dicuntur, inventaque ad vitam quotidianam pertinentia summa cum invidia propter inliberale commodum ab exteris nationibus aut prohiberi omnino aut severis legibus restringi solere, satis constat, Scientiam vero ipsam, unam atque individuam, publica luce perfusam nec non internationali quodam flore exuberantem, quæcumque ubique recte reperiuntur atque rite emendantur, cuncta undique studiose collata almis brachiis amplecti, facile intellegitur. Quod cum probe nos cognovisse confidamus, benivolentia Vestra haud dici potest quanta lætitia nos affecerit, quia a Vobis quoque novos Litterarum fontes ad nos redundaturos esse certo speramus, siquidem, ut Tullium nostrum auctorem sequar, „omnes trahimur et ducimur ad cognitionis et scientiæ cupiditatem, in qua excellere pulchrum putamus, labi autem, errare, nescire, decipi et malum et turpe ducimus."

Accedit, quod diei festi celebratio a Vobis inenunda grato Vos simul animo eorum, qui antea in Musarum sacellis commorati sunt, meminisse demonstrat. Quæ virtus Vestra, ab hodierna rerum ætate propter speculativam privatarum utilitatum abundantiam frigidius, quam par est, habita, ob id potissimum summopere laudanda esse videtur, quia nulla potest inveniri Scientiæ pars, quæ non, priorum cogitatorum acumine nixa, viam quasi ad altiora tendendi a superioribus patefactam posteris esse sibi persuadere debeat. Multifariam certe ab anterioribus erratum esse haud negaverimus, sed ipse error, veritatis privignus, homines non sine ratione ratione præditos semper ad castam Veritatis aram reduxit novis observationibus iisque illustrioribus ditatos. Neque vero nimia maiorum admiratione imbuti molli animorum segnitia delitescere nos patiemur, sed communi omnes alacritate evecti socias ad studia liberalia acerrime promovenda manus nobis porrigemus. Tum demum clarissimum illud Veritatis templum exædificabitur, undique unicum atque perfectum, ab omni labe humana purum, lucis divinæ plenum. Q. B. F. F. F. Q. F.

Datum BERNÆ a. d. XII Kal. Jul. a. CIↃIↃCCCLXXXXVI.

HERMANNUS HAGEN, PHIL. DR.
LITTERARUM UNIVERSITATIS BERNENSIS
H. T. RECTOR

Rector et Senatus

Universitatis Bononiensis

Praesidi Curatoribus Doctoribus

Alma Mater Studiorum

Collegii Neocaesariensis

S

Accepimus litteras Vestras humaniter scriptas, quibus rogatis ut de nostris unum aliquem ad Vos mittamus, qui feriis saecularibus, quos propediem celebraturi estis, huius Universitatis nomine intersit.

Nos quidem Vobis benigne ac liberaliter invitantibus satisfacere nostramque erga Vos observantiam coram declarare maxime vellemus. Sed cum locorum longinquitate id facere prohibeamur, cogitatione complectimur Vos absentes, sollemniaque a Vobis instituta, quorum res et eventus propter studiorum societatem nobiscum communes esse putamus, mentibus atque animis prosequimur.

Neocaesariense Collegium non ita sane vetus est, nec plus quam centum et quinquaginta anni a primo eius ortu numerantur. Sed quemadmodum foederatae civitates, quarum e numero civitas est Vestra, incolarum virtute et industria libertatisque, cuius semper studiosae fuerunt, beneficio in summas opes brevi pervenerunt, sic Vestra item Academia doctorum hominum planeque sapientium opera et labore quam celerrime omni disciplinarum genere floruit, ut iam vetustissimarum Europae Universitatum dignitatem aemuletur.

Quare nos cum cetera cupimus Vobis prospere evenire, tum in primis optamus, ut Universitas Princetoniensis, quo nomine Collegium Neocaesariense novum saeculum ingressurum est, gloriae patrimonium a maioribus relictum magis magisque augeat, lucemque doctrinae et sapientiae suae terrarum orbi tribuere pergat, hoc existimantes omnia quae ad humani generis commoda, quae ad laudem atque honestatem pertineant, disciplinarum et artium progressione ac propagatione praecipue contineri.

D. Bononia Kalendis Sextilibus MDCCCXCVI.

SEAL

Franciscus Roncati,
o. t. Rector Universitatis.

[UNIVERSITY OF BONN]

RECTOR et senatus universitatis Fridericiae Guilelmiae Rhenanae doctorum concilium in foederatis civitatibus Americanis antiquissimum, quod collegii Neocaesariensis nomine CL annos feliciter exegit iamque universitatis nomine Princetoniensis novum aetatis et honorum cursum auspicatur, plurimum salvere iubemus atque avere.

Vellemus quidem diebus sollemnibus, quos ob has fortunae nominumque vices inituri estis, per legatos ipsi interesse et vota pro incolumitate gloriaque Vestra nuncupare coram, sed quoniam maria interiecta et longinqua itinera vetuerunt, hac tamen epistula nostram Vobis adsensionem et quam in pectore fovemus gratulationem et comprecationem declarari voluimus, nam cognatione nos Vobiscum teneri iunctos quasi quosdam consanguineos sentimus, non modo quod disciplinarum ac doctrinae libertas semper Vobis cordi fuit, non secus ac rei publicae isti in qua universitas Vestra innata est libertas fidei et religionum actuumque civilium, sed etiam quod originem traxisse collegium Vestrum meminimus ab illa studiorum et contentionum gravitate dignitate virtute, quae post reformationis tempus Batavos et Britannos nobilitavit; eaque ratione Vestram historiam replicamus ad memoriam operum laborumque quibus Europeae gentes quondam ac maiores nostri insudarunt. et quae ab initio fuit litterariis collegiis in nova tellure constitutis atque in vetere coniunctio et societas eam proximo tempore variae commeantium et conversantium necessitudines auxerunt amplificarunt. quam ob rem in votis quibus festissimos ludos Vestros sesquisaeculares prosequimur, hoc summum est, ut permaneat haec coniunctio communitasque in annos omnes magis magisque profutura utrisque. etenim in finibus Americae natura rerum hominumque vita quae animum attentum et curiosum prompta cogitatione et acri percutiant plura fert quam in nostris regionibus, et locupletes cives multo largius ac liberalius studia litterarum adiuvare eisque quae opus sunt subministrare solent. quod si ex alacri potentium ingeniorum concertatione bonarum artium inventio conceptio explanatio vigebit sub utroque Phoebo, exemploque nostratibus dato a Vestratibus tam hic quam illic ornatissimae erunt et paratissimae sedes musarum, tum impetrasse nos laeti lubentes profitebimur quae optavimus optataque consignavimus sollemne Vestrum condecoraturi ominibus optimis.

Bene rem gerite et valete
Dabimus Bonnae a. d. V. Kal. Octobres MDCCCLXXXXVI.
Rector et Senatus Universitatis
Fridericiae Guilelmiae Rhenanae.

MAURITIUS RITTER,
h. a. Rector.

HOFFMANN,
Secr. Univ.

Bruxelles, le 15 Avril, 1896.

Université libre
de
Bruxelles.

Rectorat.

Messieurs,

Le Corps professoral de l'Université libre de Bruxelles me charge de vous exprimer toute sa gratitude pour l'honneur que lui a fait le Collège de Princeton en invitant un de ses membres à l'anniversaire de sa fondation.

C'est bien à regret qu'il se voit, à cause de la reprise des cours avant la date du 22 Octobre, dans l'impossibilité de se faire représenter à ces fêtes; car il estime, que rien n'est plus utile au progrès pacifique de l'humanité que ces grandes réunions d'hommes venus de tous les points du globe et n'ayant qu'un seul but: le développement incessant de la Science.

Veuillez agréer, Messieurs, l'expression des sentiments de profonde considération du corps professoral et les miens.

Le Recteur,

Rommelaere.

À Messieurs les Président, Curateurs, et Professeurs du Collège de Princeton (New Jersey).

Rector et Senatus

Regiae Scientiarum Universitatis Hungaricae Budapestinensis

Rectori Magnifico et Inclyto Senatui

Academico Universitatis Princetoniensis.

SUMMA nos laetitia affecerunt litterae Vestrae, quibus certiores nos fecistis, illustrem Universitatem Vestram die 20ª Octobris h. a. sollemnia fundationis celebraturam esse.

Quae sollemnia cum ex animi sententia Vobis gratulamur, tum vero in posterum omnia fausta atque laeta optamus Universitati Vestrae ominamurque.

Quod praegravibus rerum conditionibus, non per legatos publice missos gratulationem nostram facere nobis concessum est, vehementer dolemus.

Valete, nobisque favete.

Dabimus Budapestini in Hungaria die 4ª mensis Octobris anno Domini millesimo octingentisimo nonagesimo sexto.

Rector et Senatus Universitatis.

Stephanus Bognár

Archi Dioecesis Strigoniensis Presbyter, Sae Stis Pont. max. Camerarius, Philosophiae et Theologiae Doctor; Studii biblici novi-foederis Professor p. o. S. Sedis consid. Assessor Societ. litter. philos. Sti Thomae de Aquino Praeses item compl. erud. Soe Collega, etc. facultatis Theologicae emeritus Decanus et Praeses; Scient. Universitatis Rector Magnificus.

[UNIVERSITY OF CAMBRIDGE]

HINC LUCEM ET POCULA SACRA.

Collegii Neocaesariensis Praesidi Curatoribus Professoribus S. P. D. Universitas Cantabrigiensis.

Vehementer laetamur, viri doctissimi, Collegium vestrum centum et quinquaginta abhinc annos feliciter fundatum ferias saeculares esse celebraturum, et tot annorum vicibus spectatum probatumque etiam Universitatis nomen auspiciis optimis esse adepturum. Iuvat hodie recordari Collegium vestrum insigne eo tempore fuisse constitutum, quo regio tota, quae circum iacebat, adhuc imperii Britannici inter colonias florentissimas numerabatur. Iuvat nunc quoque doctrinae sedem vestram, quamquam aequore Atlantico a nobis disiunctam, tamen communis generis, communis linguae, communium denique studiorum necessitudine cum Universitate nostra consociatam contemplari. Ergo voluntati vestrae libenter obsecuti e professoribus nostris unum honoris causa legatum ad vos mittimus, qui, his litteris ad vos prelatis, nostrum omnium nomine, non modo praeteritos annos prospere peractos Collegio vestro gratuletur, sed etiam in posterum Universitati vestrae per saecula plurima (ut speramus) duraturae omnia fausta exoptet. Valete.

Datum Cantabrigiae
Mensis Junii die quarto
A. S. MDCCCXCVI.

SEAL

[UNIVERSITY OF CHRISTIANIA]

Universitati Princetoniensi

mox auspicatissimo die a. d. XI Cal. Nov. h. a.
feliciter inaugurandae

S. P. D.

Universitatis Regiae Fredericianae

quae Christianiae in Norvegia est
Senatus.

Literas vestras, quibus indicatis fore ut inclytum illud collegium literarium, quod per centum et quinquaginta annos honorificentissime in vestra civitate floruit, nunc universitatis nomen dignitatemque nanciscatur laeto animo accepimus. Nam quamvis ab Americano orbe, patria nostra per vasta atque immensa maris et viarum intervalla separetur, tamen omnes academiae, quae liberalibus artibus excolendis promovendisque operam navant, amore quasi sororio cohaerent et ita firmis vinculis inter se continentur, ut vestra prospera incrementa bonosque successus nos quoque merito congratulemur, pia ex animi sententia vota nuncupantes ut vestrae novae universitati benedicat Deus Optimus Maximus.

Dabamus Christianiae die II mensis
Octobris MDCCCLXXXXVI.

O. E. Schiötz. S. Odland. M. Ingstad. G. Guldberg.
L. B. Stenersen. R. Collett.

To
the University of Princeton.

The University of Copenhagen begs leave to thank the Princeton University most heartily for the honor conferred upon it by the highly complimentary invitation received from the Committee of the Sesquicentennial Celebration. It would have been a great satisfaction to the University of Copenhagen to have been able to take part in the celebration by sending a representative; but the time appointed for the festival rendering this unfortunately impossible, we must content ourselves with sending our best greetings and congratulations, expressing at the same time the sincere wish that our sister University of Princeton may flourish and thrive in future, as it has done hitherto, a benefit and a glory to its country as well as to Science and Scholarship in general.

Copenhagen, March, 1896.

H. G. Zeuthen,
Rector of the University.

Viris Illustrissimis Doctissimis Praesidi Curatoribus Professoribus Collegii Reginae Caesarienesis Universitas Dublinensis S. D.

Quod nos quoque trans oceanum dissociabilem in partem vocastis gaudii, quo centesimum quinquagesimum natalem Universitate vestrae celebraturi estis, quodque aliquos e nostro coetu invitavistis qui hospitio vestro in occasione tam laeta fruantur, id sane pergratum nobis est, gratiasque vel maximas vobis agimus; omnia fausta vobis precantes non solum in festum quod acturi estis, verum in omne tempus optantesque, simul ut copula sanguinis, amicitiae, studiorum quae inter nos intercedit semper irrupta maneat, immo firmior in annos fiat.

Invitationi vestrae non possumus quin obsequamur, ideoque designavimus Robertum Yelverton Tyrrell, Litt. D., et Edvardum Dowden, LL. D., Litt. D., viros probos, doctos, spectatos, qui coram testificentur quantum gaudium ex vestris Litteris perceperimus, quot bona Universitati Princetonianae in futurum tempus et velimus et auguremur.

Rosse, Cancellarius.

16° Maii, 1896. Georgius Salmon, Praepositus.

To

The PRESIDENT and PROFESSORS of the UNIVERSITY of PRINCETON.

University of Edinburgh,
31st July 1896.

Dear and Honoured Colleagues,

It is with no ordinary feelings of pride and sympathy that we offer you our hearty congratulations on the auspicious occasion of your 150th Academic Birthday, and on your highly merited promotion from the rank of a College to that of a University.

We have ever fondly regarded the College of New Jersey as a near Scottish Cousin, nay, almost as a child of our own. Her history and traditions, educational, philosophical, and religious, have ever been closely allied to ours; and from her foundation by members of the Presbytery of New York down to the present day many of her leading men have been either of Scottish extraction or alumni of Scottish Universities—suffice it to mention the illustrious names of President Witherspoon in the last century, and President M'Cosh in the present. Although as a University we are entirely undenominational, we cannot refrain from expressing our warm admiration of your College as a champion of civil and religious liberty, a sacred cause for which many of our common ancestors laid down their lives.

We most gladly recognise the fact that your College has for many years past performed all the functions of a University with signal success. We rejoice to hear of the further expansion of your School of Philosophy, of the admirable equipment of your School of Science, and of the handsome endowments which American liberality and public spirit have placed at your disposal. We therefore heartily welcome you now as a Sister-University—the University of Princeton—born, Minerva-like, so fully and splendidly accoutred as to entitle her at once to rank among the foremost of her elder sisters.

May God abundantly bless and prosper you in your beneficent career, and may He bind the Scottish cousins of the Old World and the New ever more closely in the bonds of esteem and affection!

In name and by authority of the Senatus Academicus of the University of Edinburgh.

SEAL

W. MUIR, Principal.
J. KIRKPATRICK, Secretary.

[UNIVERSITY OF GLASGOW]
[*Telegram*]

Glasgow, Oct. 12, 1896.

President Patton,
University, Princeton, N. J.

Glasgow University heartily congratulates Princeton University. Deeply regret that work here prevents any member of Senate attending celebration.

Principal CAIRD.

[UNIVERSITY OF GÖTTINGEN]

UNIVERSITATI · PRINCETONIENSI

OLIM · COLLEGIO · NEOCAESARIENSI

NOBILI · ORNAMENTO · MAGNI · AMERICANORUM · POPULI
CONIUNCTI · NOSTRAE · ACADEMIAE · PER · AMICITIAM
A · PATRIBUS · TRADITAM · TRADENDAM · POSTERIS
QUEM · FLORENTEM · ET · IN · DIES · CRESCENTEM · VARIA · BONARUM · ARTIUM · LAUDE
LUBENTES · SUSPICIMUS · ET · CONSALUTAMUS

LATE · LUCENTIS · LITTERARUM · FACIS · IN · PARVULO · OPPIDO · GESTATRICI
QUEMADMODUM · NOS · QUOQUE · RURALEM · FERE · SECESSUM · LAUDAMUS
ET · OTIUM · LITTERIS · APTIUS

SODALI · NOSTRAE · ATQUE · AEQUALI · IN · STUDIIS · COLENDIS

CONSILIORUM · VITAE · ET · CONDICIONIS · ADFINITATE · ETIAM · IN · DIVERSA · ORBIS · REGIONE
POSITI · GAUDENTES

TERTIA · SEMISAECULARIA · FELICITER · AGENDA

EX · ANIMO · CONGRATULAMUR
NOVA · SAECULA · BONAE · FRUGIS · PLENA · AUGURAMUR
UNIVERSITATI · FAUSTA · OMNIA · UT · COLLEGIO · EVENERUNT
AUCTIORA · COMPRECAMUR

UNIVERSITATIS · GEORGIAE · AUGUSTAE
PRORECTOR · ET · SENATUS

DABAMUS · GOTTINGAE · DIE · IV · MENSIS · MARTII · A · D · MDCCCXCVI ·

L. BAR.

SEAL

[UNIVERSITY OF GREIFSWALD]

VNIVERSITATIS LITTERARVM GRYPHISWALDENSIS

RECTOR ET SENATVS

COLLEGII NEOCAESARIENSIS

PRAESIDI CVRATORIBVS PROFESSORIBVS

SALVTEM PLVRIMAM DICVNT

quo maiore iam floruit tempore viri illustrissimi et doctissimi academia nostra eo magis gaudemus sororibus eius iunioribus non solum in Germania natis verum etiam in ceteris terris bonae enim litterae firmissimum sunt vinculum quo inter se coniunguntur omnes nationes pie igitur atque ex intimo animo vobis gratulamur et gratias habemus quam maximas quod comiter voluistis ut unus e collegio nostro festissimos eos dies vobiscum celebraret quibus collegium Neocaesariense uno iam saeculo peracto in novam universitatem Princetoniensem sit rite transiturum nimium dolemus locorum spatium qui interiecti sunt inter vestras nostrasque regiones quia hoc solum nos impedit quominus suavi illi invitationi obsequium demus valete nobisque favete.

PAULUS GRAWITZ,
h. t. Rector Academiae.

SEAL

[UNIVERSITY OF HALLE]

QVOD BONVM FELIX FAVSTVMQVE SIT

INCLVTAE VNIVERSITATI LITTERARVM PRINCETONIENSI

QVAE CVM ANNO SVPERIORIS SAECVLI QVADRAGESIMO SEXTO
HOMINVM EGREGIORVM SAPIENTISSIMO CONSILIO CONDITA ESSET
VT ARTIVM LIBERALIVM STVDIVM OMNIBVS MODIS FOVERET AC PROPAGARET
HVIC NOBILISSIMO ET CVM SALVTE TOTIVS REIPVBLICAE ARCTISSIME CONEXO OFFICIO SVO
NVNQVAM DEFVIT
ADIVTA CVM MVLTORVM VIRORVM LIBERALITATE QVI VARIIS DONIS ET INSTITVTIS
EAM INSTRVXERVNT ET EXORNAVERVNT
TVM VERO LIBERTATE DOCENDI DISCENDIQVE QVI VT AB IPSIS CONDITORIBVS EI
CONCESSA ERAT ITA VSQVE AD HODIERNVM DIEM SEMPER INCOLVMIS MANSIT
QVARE PER TRIGINTA QVAE ELAPSA SVNT LVSTRA CVM INDEFESSA PRAECEPTORVM ACADEMICORVM CVRA
ET STVDIO TVM DEI OPTIMI MAXIMI GRATIA ET BENIGNITATE
NOBILISSIMO COLLEGII NEOCAESARIENSIS NOMINE LAETISSIME FLORVIT
NVNC VERO VNIVERSITATIS LITTERARVM NOMEN ET DIGNITATEM NACTA
IN EODEM QVEM HVCVSQVE TENVIT HONORIFICENTISSIMO CVRSV PERGERE PERSEVERAT
CVM EXIMIA ET IVVENTVTIS ACADEMICAE ET TOTIVS REIPVBLICAE VTILITATE

SACRA NATALICIA SESQVISAECVLARIA

DIE XXII MENSIS OCTOBRIS ANNI MDCCCXCVI

RITE PERAGENDA

EX ANIMI SENTENTIA GRATVLANTVR

FIDEM VOLVNTATEMQVE SVAM TESTANTVR
PRO SALVTE ET INCOLVMITATE EIVS PIA VOTA NVNCVPANT
FAVSTA FELICIA FORTVNATA OMNIA PRECANTVR

VNIVERSITATIS FRIDERICIANAE HALENSIS

CVM VITEBERGENSI CONSOCIATAE
RECTOR ET SENATVS

SEAL

EBERTH
h. t. Rector

Der

UNIVERSITÄT PRINCETON

bringt

zur Feier ihres

Einhundert und Fünfzigjährigen Bestehens

frohen und herzlichen Glückwunsch dar

die

Ruperto-Carola Altheidelbergs.

Was der hohe Sinn und die Aufopferung der Väter begründet haben, das haben die jüngeren Geschlechter sorgsam bewahrt und treulich ausgebaut. So ist die Universität Princeton eine Hüterin der Wissenschaft und ein Hort der Kultur jenseits des Oceans geworden. Möge sie noch lange blühen und sich kräftig weiterentwickeln, für die Jugend eine Quelle edler Bildung, für den Staat eine Zierde, für die Menschheit ein Segen. Mit diesem Wunsche grüsst die älteste Universität Deutschlands die Universität Princeton, mit ihr verbunden, obwohl durch den Ocean von ihr getrennt, durch die gleiche Liebe zur Wissenschaft und die gleiche Arbeit an den höchsten Gütern des Geistes.

Prorektor und Senat

der Ruprecht-Karls-Universität Heidelberg.

D^r^ H. B. BASSERMANN
h. t. prorector

Universität Jena.

Im Namen und Auftrag des Senates der Universität Jena habe ich die Ehre, der illustren PRINCETON UNIVERSITY zur Feier des Tages, an dem sie vor 150 Jahren in die Reihe der obersten Bildungsinstitute eintrat, unsere herzlichen Glückwünsche auszusprechen.

So verschieden auch die Formen sein mögen, unter denen die Wissenschaft ihre Ziele fördert: die Ziele selber sind überall die gleichen und verbinden alle Mitstrebenden zu einem einzigen grossen Bunde. Von dem Gefühle dieser Gemeinschaft erfüllt, nehmen wir den wärmsten Antheil an dem Jubelfeste der PRINCETON UNIVERSITY und bedauern, dass es uns unmöglich war, persönlich der freundlichen Einladung zu entsprechen.

Mit dem Gefühle stolzer Befriedigung kann die PRINCETON UNIVERSITY heute zurückblicken auf die Vergangenheit und auf die Erfolge, durch die sie sich an die Seite der wichtigsten Bildungsstätten ihrer Heimath gestellt hat. Sie darf aber auch zugleich mit dem Gefühle der Zuversicht in die Zukunft blicken in der begründeten Hoffnung, dass ihre Blüthe allezeit erhalten bleibe zu Nutz und Frommen echter Wissenschaft und Bildung. Dass diese Hoffnung sich erfülle, ist unser aufrichtiger Wunsch.

W. Müller,

Jena, den 28. September, 1896. d. Z. Prorector der Universität.

An
die Universität Princeton.

[UNIVERSITY OF KIEL]

RECTOR ET CONSISTORIVM
VNIVERSITATIS KILIENSIS
PRAESIDI CVRATORIBVS PROFESSORIBVS
VNIVERSITATIS PRINCETONIENSIS
S

QVAS ANTE HOS SEX MENSES AD NOS DEDISTIS LITTERAS HONESTISSIMAS ACCEPIMVS GRATO ET PROPENSO PERLEGIMVS ANIMO

ETENIM SICVT APVD GRAECOS ANTIQVITVS EVM MOREM OBTINVISSE CONSTAT VT IN AMICORVM ET AFFINIVM POPVLORVM FESTIS SOLLEMNIBVS RITE CELEBRANDIS PER THEOROS OFFICIOSE DELECTOS SE REPRAESENTARI CVRARENT ITA VOS HVMANISSIME NOS INVITASTIS AD VNVM EX COLLEGIS NOSTRIS DELEGANDVM QVI SACRIS SESQVISAECVLARIBVS AB ACADEMIA VESTRA FELICITER INSTAVRANDIS NOMINE NOSTRAE VNIVERSITATIS INTERESSET

VERVMTAMEN CVM FIERI NEQVEAT VT AD HANC HOSPITALEM INVITATIONEM PROMITTAMVS QVAE PER LEGATVM TRADERE NON LICET LITTERIS MANDANDA ESSE CONSTITVIMVS BONA VOTA PRO ACADEMIAE VESTRAE PROSPERITATE SALVTE DIVTVRNITATE

CVM DECREVERITIS QVOD IAM PER TRIGINTA LVSTRORVM SPATIVM FLORVIT HVCVSQVE COLLEGIVM NEOCAESARIENSE AD VNIVERSITATIS PRINCETONIENSIS DIGNITATEM PROMOVERE FESTI QVI INSTANT DIES GRATIAE PIAEQVE RECORDATIONI PRAETERITORVM PARITER AC FVTVRORVM TEMPORVM LAETAE BONAEQVE SPEI SACRI ERVNT

ITAQVE ACADEMIAE VESTRAE VT DE LONGA CVRSVS STRENVE ET EFFICACITER ABSOLVTI CONTINVITATE GRATVLAMVR ITA SIMVL SPERAMVS IPSAM ETIAM IN POSTERVM AC PER MVLTOS FELICESQVE ANNOS BONARVM ARTIVM LITTERARVM SCIENTIARVMQVE HVMANIORVM FVTVRAM ESSE SANCTAM SEDEM ET DOMICILIVM INCOLVME

QVOD VT FELICITER EVENIAT FAVSTISSIMA QVAEQVE OPTAMVS PRECAMVRQVE VNIVERSITATIS PRINCETONIENSIS RECENS NATAE ET DISCENTIBVS ET DOCENTIBVS VT IN QVOVIS ET DOCTRINAE ET HVMANITATIS GENERE HI EXEMPLO PRAEEVNTES AEMVLANTES ILLI MEMORES VTRIQVE VIRTVTIS MAIORVM ET ANTECESSORVM NVNQVAM DESINATIS SERERE VT AIT STATIVS ARBORES QVAE ALTERI SAECVLO PROSIENT

VALETE

DABAMVS KILIAE
IDIBVS SEPTEMBRIBVS
A. D. MDCCCLXXXXVI

SEAL

DR. L. POCHHAMMER
STELLVERTRETENDER RECTOR DER UNIVERSITÄT KIEL

[UNIVERSITY OF KÖNIGSBERG]

QVOD · BONVM · FELIX · FAVSTVM · FORTVNATVMQVE · SIT

INCLVTAE

VNIVERSITATI · PRINCETONENSI

FAVSTISSMIS · AVSPICIIS

ANTE · HOS · CENTVM · QVINQVAGINTA · ANNOS

CONDITAE

DOCTORVM · ILLVSTRISSIMORVM · SPLENDIDIS · NOMINIBVS · AEQVE
AC · DISCIPVLORVM · PRAESTANTISSIMORVM · STVDIIS · ASSIDVIS

INSIGNITAE

OMNIGENAE · HVMANITATIS · ALTRICI · MODERATRICI · PROPAGATRICI
VNIVERSAE · AMERICAE · DECORI · ATQVE · ORNAMENTO

SACRA · SOLLEMNIA

DIEBVS · XX · XXI · XXII · MENSIS · OCTOBRIS · ANNI · MDCCCLXXXXVI

PIE · CELEBRANTI

EX · ANIMI · SENTENTIA · GRATVLAMVR

EIDEMQVE

FORTVNAM · PROPITIAM
SALVTEM · PERPETVAM
GLORIAM · SEMPITERNAM

OPTAMVS

VNIVERSITATIS · ALBERTINAE · REGIMONTANAE

RECTOR · ET · SENATVS
ET · PROFESSORES · OMNIVM · ORDINVM

SEAL

REGIMONTII · PRVSSORVM
EX · OFFICINA · HARTVNGIANA.

[UNIVERSITY OF LEIPZIG]

PRAESIDI CURATORIBUS PROFESSORIBUS COLLEGII NEOCAESARIENSIS VIRIS ILLUSTRISSIMIS AC DOCTISSIMIS

S. P. D.

UNIVERSITATIS LIPSIENSIS RECTOR ET SENATUS

QUONIAM LITTERIS PERHUMANITER AD UNIVERSITATEM NOSTRAM DATIS GRATUM VOBIS FORE SIGNIFICAVISTIS SI COLLEGII NEOCAESARIENSIS ANTE HOS CENTUM ET QUINQUAGINTA ANNOS CONDITI IAM NOVIS AUSPICIIS IN UNIVERSITATIS PRINCETONIENSIS FORMAM ET DIGNITATEM AMPLIFICANDI SOLLEMNITATI UNUM EX NOBIS QUI NOSTRO NOMINE INTERESSET DELIGEREMUS MISIMUS COLLEGAM NOSTRAM

FRIDERICUM CAROLUM BRUGMANN

LINGUARUM INDOGERMANICARUM PROFESSOREM PUBLICUM ORDINARIUM

EUMQUE IUSSIMUS VOTORUM NOSTRORUM PIENTISSIMORUM EXISTERE INTERPRETEM NAM INTEREST MAGNOPERE BONARUM OMNIUM UT SCIENTIAE LITTERARUMQUE STUDIA PER ORBEM TERRARUM QUAM MAXIME FLOREANT ATQUE VIGEANT

SEAL

DR. ERNST WINDISCH
h. t. Rector

DATUM LIPSIAE DIE I MENSIS OCTOBRIS ANNO MDCCCLXXXXVI

Collegio Neocaesariensi

Universitatis Lugduno Batavae Senatus

S. P. D.

Permagno nos affecistis honore / quod nos invitastis / ut de nostro Senatu uno pluribusve legatis missis Vobiscum celebraremus ferias / quas in eum diem paratis / qui Collegii Vestri natalis erit centesimus quinquagesimus / idemque primus a quo illud ampliore atque honoratiore

Universitatis Princetoniensis

nomine vocabitur. Qua facultate a vobis oblata lubentissime uteremur / nisi graves nos retinerent causae / de quibus antea vos fecimus certiores. Ergo / id quod utinam praesentibus facere liceret / hisce ad Vos datis literis significare volumus ex animi sententia vobiscum nos laetari.

Permagna enim est Neocaesariensis Collegii apud doctos Theologos praesertim / gloria. Ut ex ingenti eorum numero / qui illustri illi Musarum sedi decori fuerunt et ornamento / paucos nominemus: Viget et hic et alibi terrarum laus Jonathanis Edwardsii quem Calvinum Americanum iure dicunt; cuius / licet per breve tantum tempus Collegio Neocaesariensi praefuerit / haud dubie a Vobis pie colitur memoria; multa quoque et honorate et honorifice de Hodgiis / patre filioque / deque singulari acumine Jacobi M'Coshii philosophi praedicare solemus.

Ita primum propter magna eius in disciplinas merita Collegium Vestrum et diligimus et admiramur.

Sed accedunt aliae amoris caritatisque causae haud leviores.

Qui enim Vestri Collegii iecerunt fundamenta / Viri egregii fortesque, in mentem nobis patres nostros revocant / qui in media flamma belli adversus praepotentes crudelesque suscepti dominos Academiam Lugduno-Batavam tamquam Libertatis arcem condiderunt. Quorum dux atque auspex Guilielmus ille Arauſiacus / Taciturni nomine clarus / cum totius patriae tum Universitatis nostrae pater et dicitur et habetur. Huius imago Senaculum nostrum intrantium oculos prima ad se convertit: hunc enim adesse atque praeesse nostris volumus deliberationibus. A quo prognatus ille Guilielmus / qui simul harum terrarum praeses et Rex fuit Brittanniae. Qui in quanto apud Vos sit honore Aulae Nassovicae declaratis nomine / quam tamquam aedem Libertatis exstruxistis / in qua eae excolerentur defenderenturque Virtutes / quae / illo patrono / Brittanniae laetam plenamque praestantissimorum bonorum attulerunt libertatem.

Nos ergo Vobis / si non sanguine at mente animoque cognatos putamus / et pro Vobis / tamquam communis cuiusdam patriae civibus / vota facimus / speramusque fore ut Universitas Vestra / ex praeclaro illo nata Collegio Neocaesariensi / crescat floreatque / atque esse pergat / id quod collegium illud fuit semper:

Verae libertatis propugnaculum / sanctae religionis praesidium / lux disciplinarum.

Lugd. Bat. ad D.VIII. m. Oct^{br}. MDCCCXCVI.

SEAL

McGillavry,
Senatus Actuarius.

A. C. Vreede,
Rector Magnificus.

[UNIVERSITY OF LILLE]

ACADÉMIE DE LILLE

CONSEIL DE L'UNIVERSITÉ

LILLE, LE 23 JUILLET, 1896.

MONSIEUR LE PRÉSIDENT:

L'Université de Lille a été très-touchée de l'invitation que vous lui avez adressée en vue des fêtes par lesquelles vous allez célébrer le Sesquicentenaire de l'Université de Princeton. Elle eût été heureuse d'y envoyer un représentant et n'en est empêchée que par la distance si grande qui sépare les deux villes. Du moins le Conseil de notre Université a-t-il exprimé le désir que je transmette à l'Université de Princeton ses voeux les plus sincères de prospérité. J'ai l'honneur d'être auprès de vous l'interprête de ses sentiments,

et je vous prie d'agreer,

Monsieur le Président,

l'assurance de ma cordiale confraternité,

Le Président du Conseil de l'Université,

BAYET.

Monsieur le Président de l'Université de Princeton.

Viris illustrissimis
Praesidi Curatoribus Professoribus
Collegii Neocaesariensis
Cancellarius Vice-Cancellarius Senatus
Universitatis Londiniensis
S. P. D.

Neminem nostrum fugit, viri doctissimi, quanto semper studio cives vestri in eo elaboraverint ut ad omnium artium liberalium studia vel tenuiore loco natis quasi via quaedam optime munita pateat. Neque vero apud vos livida carpit oblivio nomina virorum vel trans Oceanum satis notorum, qui summa prudentia, munificentia paene singulari, vestras auxerunt opes, doctrinam promoverunt, bonae spei adulescentibus auxilium tulerunt. Non parvo igitur nos affecit gaudio, quod certiores nuper facti sumus Collegium vestrum, tot praeceptorum de omni fere et antiquarum et recentiorum rerum doctrina optime meritorum, tot discipulorum vestigiis illorum prospero successu ingredientium fama illustratum, nunc ad ampliores in republica litterarum honores esse evectum: id quod per hanc epistulam vobis exploratum esse voluimus.

Ne tamen inter tot omnia vobis fausta precantium voces ipsi taceamus, cum viro nobis spectato

Josepho Johanne Thomson,

scientiae doctore Regiae Societatis socio,

egimus ut feriis vestris adfuturus nostro quoque nomine vos salvere iubeat, et ut coepta vobis omnia deinceps fortunet Deus Ille Optimus Maximus precetur.

Quem si, qua estis humanitate, benigne accipietis, pergratum nobis feceritis.

Herschell
Cancellarius.

Henry E. Roscoe
Vice-Cancellarius.

F. Victor Dichins
ab actis.

Datum Londinii
Nonis Octobribus
A. S. MDCCCXCVI.

[UNIVERSITY OF MOSCOW]
[*Telegram*]

Moscow, le 12 Octobre, 1896.

Université de Princeton, Princeton, New Jersey.

L'Université Impériale de Moscow félicite cordialement l'Université de Princeton sur le centcinquantième anniversaire de son existence civilisatrice. Vivat Universitas, vivant professores et studiosi.

RECTEUR NEKRASSOFF.

[UNIVERSITY OF MUNICH]

PRAESIDI CURATORIBUS PROFESSORIBUS

COLLEGII NEOCAESARIENSIS

VIRIS ORNATISSIMIS DOCTISSIMIS HUMANISSIMIS

RECTOR ET SENATUS

UNIVERSITATIS LUDOVICO-MAXIMILIANEAE MONACENSIS

S. P. D.

x litteris Vestris, quibus sacra sollemnia Collegii Neocaesariensis abhinc centum quinquaginta annos conditi mense Octobri huius anni concelebratum iri annuntiavistis, magnam cepimus laetitiam. Cognovimus enim Vos plane idem ac nos sentire, omnes omnium gentium humanitate excultarum Universitates uno quodam societatis vinculo contineri ideoque, quidquid sive laeti sive adversi uni earum acciderit, id ceteras ad se quoque pertinere arbitrari. Nec fefellit Vos opinio, quam de nostra adversus Collegium Vestrum concepistis voluntate. Nam et ex animi sententia Vobis gratulamur, quod schola Vestra triginta lustra felicissime peregit et nunc tanta auctoritate floret, ut opibus aucta mox ampliorem campum vario doctrinarum generi praebitura sit, et officii ducimus dies festos, quos agetis, piis votis prosequi. Cui sollemnitati quod magno opere optastis ut unus e numero nostro delegatus intersit, gratias Vobis agimus maximas, sed vehementer dolemus, quod invitationi Vestrae benignae hospitalique satisfacere nemini nostrum per anni tempestatem ac muneris academici rationes concessum erit. Faxit autem Deus Optimus Maximus, ut quae trans Oceanum nova existet Universitas Princetoniensis laeta capiat incrementa, studiosae iuventuti saluti, rei publicae ornamento futura! Valete.

Dabamus Monachii a. d. Kal. XII Maias anni MDCCCXCVI.

[UNIVERSITY OF OXFORD]

Praesidi Curatoribus Professoribus Collegii Neocaesariensis Cancellarius Magistri et Scholares Univ: Oxon. S. P. D.

Gratulamur vobis, viri doctissimi, seculares ferias hodie celebrantibus: nec . . . . . quidquam nobis iucundius esse potest quam laetitiae vestrae partem capessere, et festum diem vobiscum instaurare, quo primum, post annos CL feliciter exactos, Universitatis Princetoniensis titulum merito adsumpsistis.

Nimirum laetis auspiciis fundatores vestri tot abhinc annis Collegii . . . . . Neocaesariensis incunabula inter ruris amoenitates, colles supinos, nemorum . . . . . umbracula collocaverunt: quo in secessu opportunissima Musis sedes, nova . . . . . aedificiorum bibliothecarum scholarum accessione indies adaucta, adeo in omni doctrini, in theologia, in scientia physica profecit ut plusquam viginti Collegiis quasi Almam Matrem ac nutricem se praestiterit.

Nos igitur Oxonienses, quibus antiquissimam originem et perpetuam clarorum . . . . alumnorum seriem iactare semper cordi est, gratulationes vobis animo propensissimo praetendimus, Academiae vestrae tempestivam maturitatem ac iuvenilem vigorem ultro admirantes. Quibus speramus ut nullus non dies optabile incrementum sit adlaturus. Qua propter voluntati vestrae libenter obsecuti vicarium delegavimus virum praestantem Edvardum Poulton, Zoologiae Professorem, Societati Regiae adscriptum, ut benigno hospitio acceptus salutem vobis impertiat plurimam et plenissimam.

Huic comitem addidimus ornatissimum virum Goldvinum Smith, Collegii Univ. . . . apud nos olim Socium et Historiae Modernae Professorem Regium, quem quidem . . . iudicamus vobis haud minus notum esse atque amicum quam nobis ipsis.

Datum in Domo nostra Convocationis die
nono mensis Junii A. S. MDCCCXCVI.

SEAL

THE OWENS COLLEGE,

MANCHESTER, March 6, 1896.

SIR:

I had the honour, at the meeting of the Council of the Victoria University held yesterday, to lay before it the kind and gratifying invitation of the Princeton University Sesquicentennial Celebration Committee, transmitted at your instance by His Excellency the Ambassador of the United States.

The Council of the Victoria University requests me to thank the Committee for the honour which this invitation confers upon the Victoria University, and to assure the Committee of the interest here taken in the forthcoming jubilee of so celebrated and distinguished a seat of learning. The Council of the Victoria University has further requested me to appoint a representative of this University at the celebration, in accordance with the kind invitation of your Committee, should it prove the case that any member of our body the choice of whom would be acceptable to your Committee should be able to attend. Unfortunately, the latter part of October is one of the most busy seasons of our academical year. I will take care to transmit to you before long the name of a representative, should it be in my power; and I beg you in any event to accept my assurance of the interest which will be here felt in the Sesquicentennial Celebration in which your Committee has so courteously invited a representative of this University to take part.

I remain, Sir,

Your faithful servant,

A. W. WARD,

Vice-Chancellor of the Victoria University.

To the Hon. Secretary,

Princeton University Sesquicentennial Celebration Committee.

[UNIVERSITY OF PADUA]

UNIVERSITATI PRINCETONIENSI

UNIVERSITAS PATAVINA

S. P. D.

Quos dies post exactum centesimum et quinquagesimum annum, ex quo Collegium Neocaesariense conditum est, Illustres Doctissimique Viri, novam UNIVERSITATEM PRINCETONIENSEM inaugurantes et festos habendos et rite concelebrandos iure optimo instituistis, nos, Patavinae Universitatis antistites, Vestrarum laudum memoriam recolentes laetissimos agemus.

Plurima quidem studiosorum hominum societatibus inter se communia sunt: aequi verique inquisitio, docendi discendique libertas, voluntatum consiliorumque consensio, clarorum liberaliumque virorum memoria. Itaque haec Universitas, quae diutinae aut ab externa dominatione vix interceptae aut demum recuperatae libertatis iura constantissime exsequuta suo munere functa est, maximo opere laetatur in ea orbis terrarum parte, quae ab Italiae alumno Christophoro Colombo divinitus detecta hominibusque monstrata est, insignem studiorum Sedem exstitisse, in qua, libertatis firmo praesidio, vera exquirantur mentesque iuvenum disciplinis optimis erudiantur.

Quodetsi, tanto maris spatio interiecto, eo anni tempore, quo praeteriti studiorum cursus finis cum novi initio congruit, aliquis ex nobis vicarius delegari non potest, qui gratulationes nostras votaque praesens Vobis exhibeat, tamen, quum nullis propemodum finibus humani animi sensus circumscripti sint, date nobis, Praestantissimi Viri, vt festis iis diebus in mentibus Vestris illud insideat, nos et absentes summae laetitiae Vestrae ex animo interfuturos esse.

Hae vero litterae nostra referant vota certioresque Vos faciant exoptare nos, ut nova UNIVERSITAS PRINCETONIENSIS apud validissimas gentes, quae ex Europa in longinquae telluris sinum sua actae virtute iamdiu civilibus artibus omniumque rerum investigationi se dediderint, celeberrimarum Universitatum gloriam adsequatur insignique aemulatione earum rerum cognitionem augeat, quae decori usuique hominibus sint, quibusque eorum animi artius inter se vinciantur.

Patavii, d. XX Octobris, A. MDCCCXCVI.

EX SENATUS ACADEMICI AUCTORITATE

KAROLUS F. FERRARIS,

RECTOR MAGNIFICUS.

SEAL

[UNIVERSITY OF PARIS]

SEAL

A MONSIEUR LE RECTEUR

A MESSIEURS LES CURATEURS ET PROFESSEURS

DE

L'UNIVERSITÉ DE PRINCETON

MESSIEURS,

L'Université de Princeton a pris place parmi les grandes universités américaines, qui savent, tout en demeurant fidèles à leurs traditions, satisfaire aux exigences nouvelles de la science et accomplir des progrès chaque jour. Elle travaille en toute liberté, régie par elle-même; elle doit à la sagesse de son Conseil, au zèle et à la générosité de ses maîtres, de ses disciples et de ses amis l'admirable développement de ces dernières années. Elle est aujourd'hui une école de science universelle.

En un siècle et demi, vous avez fait une œuvre, qui, partout ailleurs, aurait demandé plusieurs siècles. Et votre avenir ne peut manquer d'être heureux et brillant. Les États-Unis d'Amérique réussissent dans tout ce qu'ils entreprennent. Après avoir créé un peuple avec des éléments divers; après avoir concilié, dans

leurs institutions et leurs mœurs la démocratie avec la liberté, l'autonomie des États, des Communes, des Corps et des individus avec l'unité nationale; après avoir acquis, par l'effort de tant d'activités énergiques, une éclatante prospérité matérielle, ils entrent en concurrence avec l'Europe dans le domaine tout entier: théologie, philosophie, philologie, science, histoire, esthétique. C'est pour nous un sujet particulier d'admiration de voir la jeune Amérique s'appliquer si heureusement à l'étude des premières civilisations du vieux continent. Déjà on peut se demander s'il ne viendra pas un jour où l'étudiant européen traversera l'Atlantique pour trouver réunis en abondance les moyens d'étudier la Grèce et Rome, qui furent les institutrices de l'Europe.

Messieurs, cette activité intellectuelle est une dignité, c'est aussi une force de plus pour votre pays. Voici que les représentants des corps scientifiques du monde entier sont venus apporter leur hommage à la science américaine en la personne de votre Université. Mais laissez-nous vous dire que nous avons des raisons spéciales de nous réjouir des honneurs qui vous sont rendus. Vous avez bien voulu rappeler, dans l'invitation adressé à l'Université de Paris, qu'elle est l'*alma mater* des universités du monde; et d'autre part nous nous souvenons que nos pères eurent l'honneur d'aider les vôtres à fonder votre grande République. Aucun des souvenirs de notre long passé ne nous semble plus glorieux et ne nous est plus cher.

Le Recteur de l'Université de Paris,
GRÉARD.

Le Secrétaire du Conseil de l'Université,
PFR. ERNEST LAVISSE.

Rector et Senatus
Universitatis Carolo-Ferdinandeae Germanicae
Universitatis Princetoniensis
Praesidi Curatoribus Professoribus
S. DD.

Laetissimis animis, Viri illustres, litteras Vestras accepimus, quibus ad sollemnia saecularia Universitatis Princetoniensis Vobiscum celebranda invitabamur.

Nam quo saepius fit, ut viri docti ex ultimis orbis terrarum regionibus congrediantur studiorumque fructus inter se communicent, eo magis hospes hospitem diligit, singulares ejus virtutes admiratur et discrimina ea parvi habenda esse intellegit, quibus gentes humanae ducentibus fatis separantur.

Eo majore autem gaudio nuntius Vester gratissimus nos affecit, quod probe sciebamus eos, qui Academiam Princetoniensem faustis ominibus condiderunt, fuisse inter primos, qui antiquissimarum litterarum semina trans Oceanum spargerent reconditioriisque doctrinae cultum in virgine, ut ajunt, terra propagarent.

Quam ob rem libenter, si fieri potuisset, misissemus aliquem ex ordine senatorum collegii nostri, qui a. d. XI. Kal. Nov. revocata originum celeberrimae Academiae Vestrae memoria desideratissimorum usus amicorum hospitio Vobiscum laetaretur.

Sed quoniam nemo inventus est in Senatu Universitatis nostrae, qui diuturno et inopinato itineri faciendo vacaret, his litteris Vobis pro officiis Vestris ultro oblatis gratias agimus, ac nos, cum illuxerit dies sollemnis, non minus quam si adessemus, Vestri memores fore pollicemur.

Valete, viri illustres, et eadem via, quam decessores Vestri ante hos centum et quinquaginta annos bonis avibus ingressi sunt, feliciter fortunateque pergite.

Dabamus Pragae Id. Jul. MDCCCLXXXVI.

H. Huppert,
h. t. Univ. Germ. Rector.

[QUEEN'S COLLEGE, BELFAST]

The President and Council of Queen's College, Belfast, have received with feelings of deep interest and sincere pleasure the communication addressed to them by the President, Trustees and Professors of the College of New Jersey informing them of the intended Sesquicentennial commemoration of the foundation of the College and of the ceremonies by which the inauguration of Princeton University is to be celebrated.

They regret much that it has been found impossible to delegate one of their number to represent this College on so important and memorable an occasion, the commencement of their own winter session at the same date calling for the presence of all the members of their academic body in Belfast. But, though they shall thus reluctantly be unrepresented, they none the less heartily join in the congratulations and good wishes with which the time-honoured College and the new University will be greeted.

Queen's College, Belfast, is specially and intimately connected with Princeton by the fact that the late President of the College of New Jersey, whose name and distinguished services to it can never be forgotten, the venerable Reverend James McCosh, D. D., LL. D., may be said to have been a gift from Belfast, where he commenced his professional career and where his memory will long be cherished, and by this circumstance also that one of the present professors at Princeton, who occupies there a position of honour and usefulness, the Reverend George Macloskie, M. A., D. Sc., is an *alumnus* of this College, where he first exhibited that remarkable aptitude for the study of Natural History which he has since pursued with so much honour to himself and such advantage to the cause of science.

Princeton University may be assured that the sincerest interest is taken in its welfare by this College, where the confident hope is cherished that the proceedings at the Sesquicentennial celebrations may be happy and successful, and that the honourable history and traditions of the College of New Jersey may be continued and perpetuated in the new institution now to be inaugurated.

J. HAMILTON, President.
I. PUXSER, Registrar.

Queen's College,
Belfast, June, 1896.

[UNIVERSITY OF ROME]

Clarissimis Viris Praesidi Curatoribus et Professoribus Collegii Neocaesariensis

Jucundissimae ad Nos pervenerunt Litterae Vestrae, quibus Vos, ad concelebrandum diem anniversarium centesimum quinquagesimum ab institutione Collegii istius, habendas triduum ferias, proximo Octobri, decrevisse, monuistis; atque adeo, ut Nos Legatum ad istiusmodi sollemnia mitteremus, rogavistis. Quum vero Nos idibus octobr. ad docendi munus, vacationibus studiorum elapsis, ex instituto revocemur; quo minus humanissimo officio vestro satisfaciamus, omnino detinemur. Ceterum cum acerrima animorum virtus, nullis contenta terminis, quoque gentium suopte ingenio, advolare queat; haec, quanta in Nobis est, sollemnibus vestris aderit, novaeque Universitati Princetoniensi bene ominabitur: quam Deus O. M., in bonarum artium commodum; vestrique nominis amplificationem, foveat, tueatur.

Pro X viris R. Athenaeo Romano Moderando

Datum Romae
XIV Cal. Juni A. MDCCCXCVI.

Josephus Dalla Vedova
Rector.

SEAL

[UNIVERSITY OF ROSTOCK]

Das Concilium der Universität Rostock hat mit lebhafter Theilnahme die freundliche Einladung zu der vom 20. bis 22. October dieses Jahres stattfindenden Feier der 150ten Wiederkehr des Stiftungstages der Universität zu Princeton empfangen. In vollkommener Würdigung der hohen Verdienste derselben um die Beförderung und Entwickelung der Wissenschaften hätte es gerne durch ein Mitglied seines Kreises persönlich die Beziehungen zum Ausdruck gebracht, die naturgemäss zwischen zwei denselben hohen Zielen dienenden Anstalten bestehen. Indess, die weite Entfernung liess die Entsendung eines Deputirten unthunlich erscheinen und so beehrt sich das Concilium der Universität Rostock der Princeton-University auf diesem Wege zu dem bedeutungsvollen Tage seine aufrichtigsten Glückwünsche darzubringen. Möge der wissenschaftliche Geist, der die Angehörigen der Princeton-University beseelt, nie aufhören sich zum Ruhme der Union und des engeren Heimathstaates, so wirkungsvoll wie bisher zu bethätigen. Von Herzen wünscht das Concilium der Universität Rostock, dafs die heute so glanzvoll dastehende Princeton-University, getragen von dem opferfreudigen Sinne hochherziger amerikanischer Patrioten, in den nächsten Jahrzehnten sich zu immer schönerer Blüthe entfalten und dass die eifrige Wirksamkeit ihrer gelehrten Docenten nach wie vor der freien Wissenschaft zum Wohle und Heile gereichen möge.

Rostock, den 30. September 1896.

Der Rector der Landesuniversität

DR. WILHELM STIEDA.

[THE ROYAL PRUSSIAN ACADEMY OF SCIENCES]

COLLEGIO NEOCAESARIENSI

ARTIUM LIBERALIUM IN ORBE NOVO ANTIQUAE SEDI
RELIGIONIS SINCERAE INCONCUSSO FUNDAMENTO
UBI NATURAE HUMANITATISQVE STUDIA PARI ARDORE
CULTA FLORUERUNT OLIM ET NUNC FLORENT

ACTOS FELICITER CL ANNOS GRATULANS
LUDOSQVE SAECULARES M. OCT. MDCCCXCVI INSTANTES
OPTIMIS OMINIBUS PROSEQVENS
UT NOMINE AC MOMINE AUCTA

UNIVERSITAS PRINCETONIENSIS

AVITAE LAUDIS MEMOR IN DIES MAGIS
INTER UTRIUSQVE MUNDI SORORES EMINEAT
AMICIS VOTIS EXPETIT

ACADEMIA REGIA BORUSSICA SCIENTIARUM

DATUM BEROLINI NON. IULIIS MDCCCXCVI

[THE ROYAL SOCIETY OF LONDON]

The Royal Society of London is glad to call to mind the many fraternal relations which, from very early times, it has had with the distinguished men who on the other side of the Atlantic have devoted their energies to the advancement of Natural Knowledge, to promote which the Society was founded. It has watched with interest the establishment and growth of institutions in America having for their object the discovery and spread of truth. Among these the **University of Princeton** justly holds a high place, and the President and Fellows of the Royal Society desire to send to that University their warmest greetings on the auspicious occasion of its sesquicentennial celebration, and their best wishes for its continued prosperity in the time to come.

Joseph Lister,

15th August, 1896. President of the Royal Society.

[UNIVERSITY OF SAINT ANDREWS]

Nos, Cancellarius, Vice-Cancellarius, Rector, Collegiorum Praefecti et Professores cuiusque Ordinis Universitatis Sancti Andreae apud Scotos, hoc die auspicato illustrissimae Universitati Princetonianae ex animis gratulamur.

Meminisse iuvat quanta intercesserit necessitudo inter praeclaros illos viros qui olim summa cum laude Academiae vestrae praefuerint et nostrates. Nec mirum; inerat enim utrisque idem libertatis cum in re publica tum in ecclesia studium, idem in S. S. Theologia excolenda labor indefessus. Quapropter enixe precamur ut almae vestrae Academiae in omne aevum omnia fauste prospereque eveniant.

Cuius rei in testimonium haec in nomine et per decretum Universitatis Subscripsit

Jacobus Donaldson, LL. D.,
Vice-Cancellarius.

Andreapoli
A. D. IV. Kal. Oct.

SEAL

[UNIVERSITY OF SAINT PETERSBURG]

UNIVERSITATIS CAESAREAE PETROPOLITANAE

SENATUS

COLLEGII HUCUSQUE NEOCAESARIENSIS

MOX

UNIVERSITATIS PRINCETONIENSIS

PRAESIDI CURATORIBUS PROFESSORIBUS

S. P. D.

Quod illustrissimi Studii vestri, viri clarissimi et doctissimi, origines pie recolentes simulque pulcherrimi illius, quod per omnes terras vagatur, litterarum scientiarumque commercii haud immemores nos quoque votis pro novella Universitate rite suscipiendis praesentes esse voluistis, grato vobis laetoque animo referimus acceptum. Quo magis dolendum arbitramur, quod in diversissima regione habitantes totoque paene orbe a vobis divisa neminem hoc anni tempore invenimus, qui huius gratitudinis nostrae comis fidusque existere posset interpres, ut ad has mutas decurrendum sit litteras, ne in communi gratulatione nostrae erga vos voluntatis testificatio desideretur. Cupimus igitur simulque confidimus ad tanta doctrinae et laudis incrementa reservari quam hodie inauguraturi estis

UNIVERSITATEM PRINCETONIENSEM

ut—scimus quid dicamus—gloriosissima ista Republica quovis pacto digna fiat; confidimus autem, quia is semper fuit civibus vestris animus, ut strenue audendum, ea prudentia, ut sollerter elaborandum, ea denique constantia, ut non ante successum coeptis desistendum existimarent.

Dabimus Petropoli die 25 Septembris anni MDCCCXCVI.

Universitatis Caesareae Petropolitanae Rector P. NIKITIN.

SEAL

Ordinis historicorum et philologorum Decanus I. POMJALOVSKIJ.

Ordinis physicorum et mathematicorum Decanus A. SOVETOV.

Pro Decano ordinis iureconsultorum BASILIUS LEBEDEV.

Ordinis linguas orientales professorum Decanus VICTOR LIBER BARO A ROSEN.

Rector

Magisthi et Doctores hujus Almae et peranticuae Academiae Salmantinae, Praesidi Curatoribus caeterisque ejusdem Ordinis Sodalibus Collegii Neocaesariensis, Princetoniae: Salutem in Dño quamplurimam dicunt.

Litterae, quas ex Vobis, Amplissimi Viri, die scilicet hesterno accepimus, accurate profecto et concinne deflctae, nobis pergratae et mirum in modum jucundae accidere, eo quod, cum de centesimo quinquagesimo Neocaesariensis Collegii Natali pro vestra haud dubia erga nos benevolentia faciant certiores; tum etiam quod, de ejusdem Collegii in "Universitatem Princetoniensem" commutatione et inauguratione faustum eventum nobis renuntient—Quae quidem nuncia nobismetipsis et Fide et studiis communibus vobis conjunctissimis maximam laetitiam attulere atque delectationem.

Cumulatissimas igitur Vobis, Viri perillustres, et de litteris benemeriti, rependimus grates propter praecipuam in nostram "Almam Matrem observantiam: et tanto saeculari Festo optima quaeque a Deo O. M. exorantes, vobis de Istius "Universitatis Princetoniensis" institutione et inauguratione semel et iterum ex interno sensu gratulamur.

Nonnullos revera ex nostro Academico ordine legatos ad vos perlibenter mitteremus, qui et oblato uterentur hospitio et una vobiscum potissimâ fruerentur laetitiâ; verumenimvero, si, in tanta rerum iniquitate in qua Hispaniae nunc temporis versantur, haec nostra desideria, sicut esset in votis fieri ac perfici nequeant, totâ nihilominus Vos, praestantissimi viri, comitabimur mente, Deumque precabimur ut vestrae Feriae solemnes bene et feliciter eveniant et fructus in posterum ex scientiarum agro quem novis viribus nunc colere coepistis, sint florentes, sint uberrimi, sint beati.

Datum Salmanticae: Apud Universitatem: Nonis Maii, Anni Dñi MDCCCXCVI.

In Doctorum Magistrorumque nomine

SEAL

Praeses
Mamés Esperabé
Lozano

[UNIVERSITY OF STRASSBURG]

KAISER-WILHELMS-UNIVERSITÄT,
STRASSBURG, den 3. August 1896.

Im Namen des akademischen Senates unserer Hochschule spreche ich Ihrer Universität zur Feier ihres 150jährigen Bestehens unsere herzlichsten Glückwünsche aus. Ich verbinde damit unseren besten Dank für die freundliche Einladung, die Sie an uns ergehen liessen, und den Ausdruck unseres Bedauerns, von der Entsendung eines Vertreters zu Ihrem Jubiläum Abstand nehmen zu müssen. Da die Zeit Ihres Festes gerade mit dem Beginn des Wintersemesters zusammenfällt, ist es leider keinem Mitgliede des Lehrkörpers unserer Universität möglich, eine Reise auf so weite Entfernung zu unternehmen.

Der Rektor der Universität,
LENEL.

[UNIVERSITY OF TÜBINGEN]

Der

Akademische Senat

der

Königlich Württembergischen Universität

TÜBINGEN

an

die Universität Princeton, New Jersey.

Auf die uns unter dem Datum 29. Februar D. J. zugegangene sehr geschätzte Einladung zur Jubelfeier des 150jährigen Bestehens Ihrer Hochschule bedauern wir einen Delegirten nicht entsenden zu können und entbieten daher auf schriftlichem Wege mit collegialem Gruss unsere aufrichtigen Glückwünsche.

Tübingen, 22. Mai, 1896.

Der derzeitige Rektor,

Professor Dr. Brill.

[UNIVERSITY OF UPSALA]

PRAESIDI CURATORIBUS PROFESSORIBUS

COLLEGII NEOCAESARIENSIS

S. P. D.

RECTOR ET SENATUS

UNIVERSITATIS UPSALIENSIS

Per litteras humanitatis plenas nuper certiores nos fecistis, Viri illustrissimi et doctissimi, in eo esse, ut festi a Vobis dies celebrentur, quibus memoriam Collegii Neocaesariensis abhinc CL annos conditi pie recolatis iidemque Universitatem Princetoniensem rite inauguretis. Quod ut magno cum gaudio nostro cognovimus, ita non potuit non gratissimum esse, quod unum aliquem ex nostro numero legatum mitti voluistis, qui Vestro usus hospitio Vobiscum festo illo tempore laetaretur. Cui invitationi tam liberali atque tam honorificae quominus obsequamur eum regionum longinquitate officiorumque nostrorum ratione prohibeamur, nobis liceat hoc uno quo possumus modo Vobis Vestraeque Universitati et peracti temporis prosperitatem congratulari et in posterum laetissima et optima quaeque precari. Vivat, vigeat, incrementa capiat Universitas Princetoniensis! Docentium laude, frequentia discentium semper floreat! Praeclara illa artium optimarum studia foveat, augeat, exornet!

Valete nobisque favete!

Dabamus Upsaliae mense Septembri a. MDCCCLXXXXVI

Senatus academici nomine

TH. M. FRIES,
Rector.

Praesidi Curatoribus Professoribus
Universitatis Princetoniensis

S. D. Q. P.

Rector Magnificus et Senatus
Universitatis Ultraiectinae

Laeti uestra laetitia, Viri Amplissimi, libenter accepimus instare diem, quo uestri COLLEGII, quod fuit olim, VNIVERSITATIS, quae mox futura est, spatio sesquisaeculari elapso, diem anniuersarium sollemniore solito sitis celebraturi ritu.

Hunc faustissimum euentum uobis impense gratulamur, nec non sinceris prosequimur uotis pro uestrae Uniuersitatis in annis et saeculis, quae deinceps sunt insecutura, felicitate. QVI VITAM MORTVIS REDDIT, ILLE uobis uestrisque studiis faueat prosperamque fortunam indulgeat.

Collegam nostrum Ambrosium Arnoldum Guilielmum Hubrecht V. C. quem honoris causa sollemnitatibus, quas obituri estis, celebrandis adhibuistis rogauimus ut uestri gaudii testis ocularis coram apud vos harum litterarum gratulationem et bona uota sua confirmet oratione.

Valete

Datum Vltraiecti mensis Juli
die XXVI° A. D. MDCCCLXXXVI

Rector Magnificus
M. Th. Houtsma
Senatus Actuarius
J. de Louter.

SEAL

FROM OTHER COUNTRIES

[UNIVERSITY OF MELBOURNE]

THE UNIVERSITY OF MELBOURNE,
12th May, 1896.

SIR:

I have the honour to acknowledge the receipt of the document dated 1st January, 1896, in which is conveyed an invitation to the University of Melbourne to attend at the celebration of the 150th Anniversary of the foundation of the University of New Jersey, U. S. A.

In reply, I am directed to inform you that the Council of this University, at its meeting held yesterday, passed the following resolution:

"That the University of New Jersey be thanked for "the honour it has done the University of Melbourne in "asking it to appoint a delegate to attend at the celebra- "tion of such an important and interesting event; and "the University of New Jersey be informed that the "University of Melbourne will gladly avail itself of the "invitation, if it be possible to make arrangements for "so doing."

I have the honour to be, Sir,
Your obedient Servant,
E. F. À BECKETT,
Registrar.

To the Secretary of the
Princeton Sesquicentennial Celebration.

SYRIAN PROTESTANT COLLEGE,
BEIRUT, SYRIA.

May 5, 1896.

The Faculty of the Syrian Protestant College (Ul-Medresat ul-Hulliyat us-Suriyat ul-Angeliyat) acknowledge with thanks the courtesy of the President, Trustees and Faculty of the College of New Jersey in extending to them an invitation, lately received through the United States Legation at Constantinople, to be represented at the Sesquicentennial Celebration to be held in Princeton in October next. It gives them much pleasure to be able to accept the invitation, with the appointment of Rev. Daniel Bliss, D. D., President of the College, as their representative.

In behalf of the Faculty of the Syrian Protestant College,

Robert H. West,
Secretary.

[*Translation.*]

President Francis L. Patton,
Princeton University,
United States of America.

Dear Sir:

I have the honor to tender you my hearty thanks for your courtesy in extending to me the invitation to the celebration of the one hundred and fiftieth anniversary of the College of New Jersey and inauguration of the said College as Princeton University, to be held for three days, from October 20 to 22 of the present year.

The prosperity or decline of a country depends, to a very large extent, upon the state of education in that country. Though there may be many causes which have brought about the present prosperity of the United States in agriculture, industry and commerce, it is mainly due, I would say, to the development and progress of science and arts resulting from the excellent system of education in your country, and I believe the success of your College in educating so many men since its foundation must have contributed to the national welfare in no small degree.

You are now about to expand your scheme of instruction at the time when you celebrate the one hundred and fiftieth anniversary of the College. It is a matter of great congratulation for your country as well as science and arts themselves, for it will help further enlightenment of your country in a greater degree.

I only regret that circumstances do not allow me to send out any representative from this University and to let him attend personally the most auspicious celebration. I write this, however, in order to present you the congratulations with my sincere hope for the prosperity and success of the Princeton University.

I have the honor to be,
Dear Sir,
Yours very respectfully,
Arata Hamao,
President, Imperial University.

Tokio, September 30, 1896.

Facsimile of the Congratulatory Letter
of the University of Tokio.

[*Translation.*]

President Francis L. Patton,
Princeton University,
United States of America.

Dear Sir:

I have the honor to tender you my hearty thanks for your courtesy in extending to me the invitation to the celebration of the one hundred and fiftieth anniversary of the College of New Jersey and inauguration of the said College as Princeton University, to be held for three days, from October 20 to 22 of the present year.

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Dear Sir,
Yours very respectfully,
Arata Hamao,
President, Imperial University.

Tokio, September 30, 1896.

Facsimile of the Congratulatory Letter
of the University of Tokio.

遥ニ祝賀ノ意ヲ表シ併セテプリンストン
大學ノ益隆昌ナランコトヲ祈ル敬具

明治二十九年九月三十日

日本東京

帝國大學總長濱尾新

米利堅合衆國

プリンストン大學總長フランシス・エルパットン殿

貴下

帝國大學

雖モ教育ノ施設宜キヲ得學術技藝ノ發達
進歩ニ緣由セスンハアラス而シテ貴校カ
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亦少小ナラサルヘシ今ヤ創立百五十年ノ
祝典ヲ擧ケラルヽニ際シ貴校ノ規模ヲ擴
張セラレントス其將來貴國ノ文化ヲ翼贊
スルコト益大ナルヘキヲ信シ貴國ノ爲メ
學術ノ爲メ深ク慶スヘキナリ唯リ本學ノ
代表者ヲ派シテ親ク此盛儀ニ與ラシムルコト
能ハサルヲ憾ム聊カ茲ニ菲詞ヲ呈シ以テ

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三日間ニ於テニウゼルシー學校創立百五十
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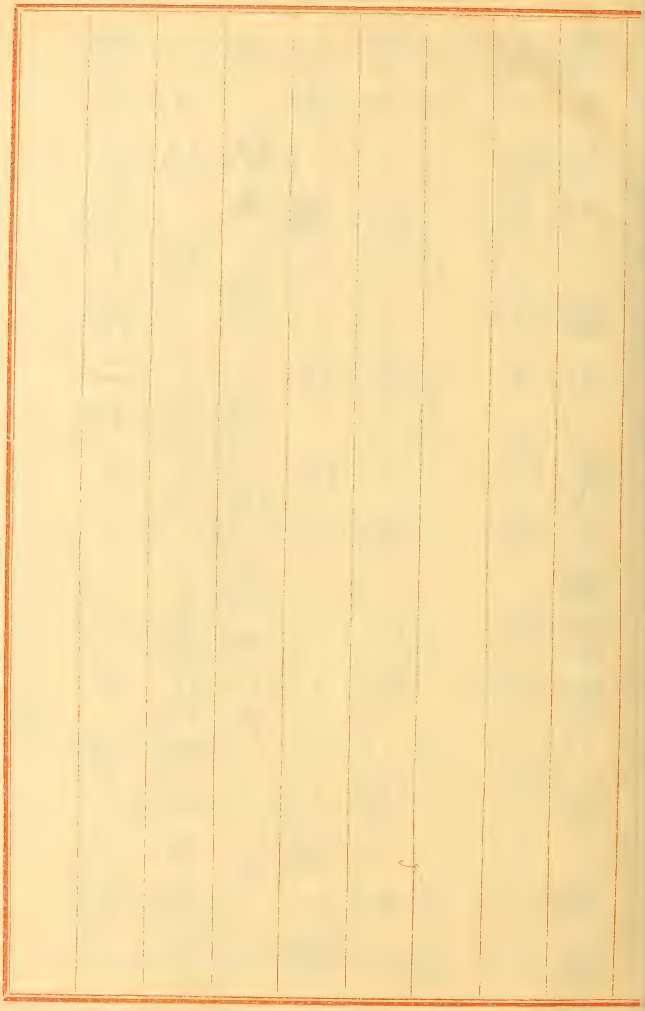


CONGRATULATORY ADDRESSES, LETTERS AND TELEGRAMS RECEIVED FROM ASSOCIATIONS AND INDIVIDUALS

[ALLIANCE OF REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM]

PHILADELPHIA, PA., October 19, 1896.

TO THE TRUSTEES OF PRINCETON UNIVERSITY, GREETING:

The American Section of the "Alliance of the Reformed Churches throughout the World holding the Presbyterian System," through its officers, tenders to you cordial congratulations upon the Sesquicentennial of the justly celebrated institution of learning whose interests are in your charge. Presbyterians have cherished a deep affection for the "College of New Jersey" through the one hundred and fifty years which have elapsed since it was first established — an interest natural in view of the history of the Institution. The majority of its founders were Presbyterians; its first classes assembled in the home of a Presbyterian pastor, who was the first president; and the support of the Presbyterian General Synod resulted in the erection of Nassau Hall, the first of the collegiate buildings. From the initial years onward, the interest of Presbyterians in the Institution has been made increasingly manifest by generous gifts; and none have rejoiced more than they in the ever-enlarging body of students; in the notable men who have occupied in the College positions of trust and learning; and especially in the eminent persons filling from time to time the Presidency of the Institution.

It is, further, a cause of rejoicing that the liberal spirit and scholarly temper of the Presbyterian Churches made the College from the beginning an institution free to all worthy persons, and gave it an impetus to sound thinking and high scholarship which has been steadily maintained by its officers and faculty through all the years of its life. Established in the interests of true religion as well as of learning, it has been a source also of great spiritual profit to the Presbyterian and other Christian Churches, through the numerous ministers whom it has educated, and who have loyally served in their day and generation our Lord and Saviour Jesus Christ.

Gladly, therefore, do we tender to you our thanks for the services rendered by the College to the Churches of Christ during a century and a half; greatly do we rejoice in the prosperity which God has bestowed upon it; earnestly do we hope, now that it has become a university, for an ever-increasing influence on its part in the maintenance both of true religion and sound learning; and cordially do we invoke upon all its interests grace, mercy and peace from God the Father, Son and Holy Ghost.

In behalf of the Alliance,

WM. CAVEN, Chairman,
WM. HENRY ROBERTS, Secretary,
GEO. JUNKIN, Treasurer.

[LORD KELVIN, PROFESSOR IN THE UNIVERSITY OF GLASGOW]
[*Telegram*]

GLASGOW, Oct. 21, 1896.

PRESIDENT, PRINCETON UNIVERSITY,
New Jersey.

I heartily congratulate the College and University of Princeton on the celebration of the 150 years of its beneficent life upon which we look back, and on the new developments now organized for continuance of good work with ever increasing energy in the future. I regret exceedingly that my University engagements in Glasgow make it impossible for me to be present at Princeton on this occasion, and I ask the University and its friends now assembled to accept this telegraphic expression of my cordial sympathy and good wishes.

KELVIN.

[OHIO SOCIETY OF COLONIAL WARS]

SOCIETY OF COLONIAL WARS,
IN THE STATE OF OHIO.

CINCINNATI, O., Oct. 20, 1896.

The Society of Colonial Wars in the State of Ohio extends to the College of New Jersey its hearty congratulations on the completion of a century and a half of corporate existence.

The history of Princeton, linking us with the early struggles of the Colonial Epoch, the grand formative period of our nation, forms a brilliant chapter in the annals of the Republic. May her career in the future exemplify, as in the past, the highest type of American scholarship!

Signed on behalf of the Society,

SAMUEL J. HUNT,
Governor.

Attest:
A. H. PUGH,
Dep. Secretary.

[PRESIDENT DWIGHT OF YALE UNIVERSITY]

MUNICH, GERMANY,
September 30, 1896.

My dear President Patton:

I write you a few lines this evening to express to you what I have already expressed to Professor West as your representative — my regrets at my necessary absence from the exercises of your celebration at Princeton on occasion of your Sesquicentennial Anniversary. The Corporation of our University extended my vacation so far as to cover not only the usual summer recess, but also the autumn term; and as my family were desirous of coming abroad, and it was desirable for them to do so at this time, it was a matter of importance for me to be with them.

Professor Fisher will, at the request of our Corporation, act as official representative and delegate from Yale; and other professors, as Professors Lounsbury, Ladd and Gibbs, will also be present and bear witness of the kindly sentiments of Yale towards Princeton.

Your anniversary will be a memorable one in the history of your institution; and as it passes from the old historic College of New Jersey into the Princeton University of the future, the institution will take to itself new honor and new success. The relation of our institution to yours in the early days was a peculiarly interesting one. The later days have witnessed friendly sentiment and generous devotion to the same good cause. May the future find the two united in the true University brotherhood — with the truest loyalty to learning and truth, and with the loftiest purpose for education and religion.

I beg you will present my kindest and most respectful regards to the members of your Board of Trustees and your Faculty, and my thanks for the friendly invitation extended to me to be present at the anniversary. Were it not that the ocean separates me from my home at this time, I should surely have answered your kind summons by my presence and by a word from Yale — a word which will be spoken with the true Yale sympathy and friendship by our professors, and better and more felicitously, no doubt, than I could have spoken it.

With much regard, I am very truly yours,

TIMOTHY DWIGHT.

[PROFESSOR WILHELM OSTWALD, UNIVERSITY OF LEIPZIG]
[*Telegram*]

LEIPZIG, Oct. 21, 1896.

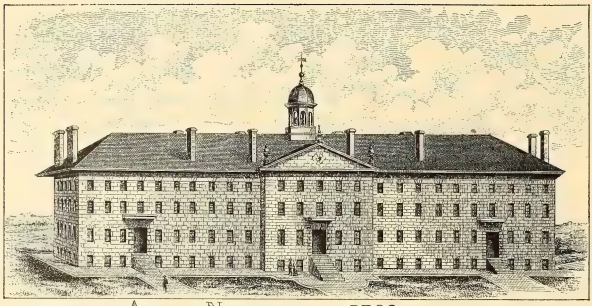
UNIVERSITY,
Princeton, N. J.

Vivat crescat floreat Universitas Princetoniensis in aeternum.

OSTWALD,
Professor of Chemistry.

Part Third

HISTORICAL SKETCH OF PRINCETON UNIVERSITY



AULA NASSOVICA. 1760.

PRELIMINARY NOTE.

I am indebted to the History of the College by President Maclean; to the Princeton Book published by Houghton, Mifflin & Company; to the several Histories of the Presbyterian Church by Webster, Hodge, Gillett, and Briggs; to those who have written sketches of Professors, and to Professor Charles W. Shields and Professor Henry C. Cameron, who have carefully studied the beginnings of the University. In writing a brief historical sketch of a college, one is compelled to make the Presidents, not absolutely, but relatively too prominent. It seems impossible, with so little space at one's disposal, not to do injustice, through lack of adequate mention, to Professors who not only have shared with the Presidents the burdens of administration, but as teachers have done the distinctive work of an institution of learning, and have largely given to it its reputation. The elder John Maclean; the brothers James and Addison Alexander; Albert B. Dod, the mathematician and man of letters; Joseph Henry, the physicist; Stephen Alexander, the astronomer; Arnold Guyot, the geologist and geographer; Lyman H. Atwater, the great teacher and wise counsellor; and Alexander Johnston, the political historian, and others, deserve commemoration in a volume like this as really as do Jonathan Dickinson and James McCosh.—J. De Witt.

I. The Beginnings of University Life in America.

THE earliest colleges planted in America not only adopted the curriculum of the European universities and manifested their spirit in new conditions, but are descended from them. Almost the youngest of the colleges of Cambridge is Emmanuel, founded in 1584. From the beginning of its life it was the home of Puritanism. Indeed, from the beginning of the Puritan movement this was true of the university. Before Emmanuel[1] College existed, as Mr. Froude has said, "Cambridge, which had been the nursery of the reforms, retained their spirit. When Cambridge offended the government of Elizabeth, it was by over-sympathy with Cartwright and the Puritans." This sympathy with Puritanism on the part of the university at the close of the sixteenth

[1] "Emmanuel owed its origin to the same movement of thought which produced your Commonwealth, and the ideas which found expression on the coast of Massachusetts Bay were fostered in Sir Walter Mildmay's new College at Cambridge. Emmanuel College was founded to be a stronghold of the Puritan party in the days when they were waging a stubborn and determined war for the possession of the English Church."—Prof. Mandell Creighton, "Record of Harvard University's 250th Anniversary," p. 277.

century was most intense in Emmanuel College. From Emmanuel came the most of the founders of Harvard. In this way, just when Emmanuel College had passed the first half century of its existence, Cambridge University became the mother of the oldest of the American universities. Thus, both because of intellectual and religious sympathy, and by the mode of a visible historical descent, the spirit of the institution which had long existed on the banks of the Cam in England, was embodied in the new institution of learning established on the bank of the Charles in New England. So strong was the sense of their indebtedness to the university in the mother country, and so intense was the feeling of historical relationship, that the founders of Harvard changed the name of the village in which the new college was given a home from Newtown to Cambridge. The college soon justified the hopes of its founders; the hopes especially of that "reverend and godly lover of learning," John Harvard, who endowed it with his library and with one half of his other property, and from whom it obtained its name.

Sixty-five years later Harvard College became, in turn, the mother of another college. For just as Harvard traces its origin to graduates of Emmanuel, Yale traces its beginnings to the Rev. James Pierpont, a Harvard graduate of the class of 1681, and the Rev. Abraham Pierson, a Harvard graduate of the class of 1668. The governor of Massachusetts, Earl Bellamont, when addressing the General Court of the Commonwealth in 1699, made this remark: "It is a very great advantage you have above other provinces, that your youth are not put to travel for learning, but have the muses at their doors." It was not only the disadvantage of distance which the establishment of Harvard College overcame, but the disadvantage also which the non-conforming subjects of Great Britain suffered, of inability,

because non-conformists, to enjoy the advantages of the English universities. Still, distance alone was thought a disadvantage in Connecticut. At the close of the seventeenth century the population of the New England colonies had risen to one hundred thousand; and already, in the colony of Connecticut, with a population of fifteen thousand, the need of an institution of liberal learning was deeply felt. Like the founders of the college at Cambridge, Massachusetts, those most active in founding Yale College were ministers of the Gospel, the most of them graduates of Harvard. In Dexter's historical sketch of Yale University, he says that "tradition describes the meeting of a few Connecticut pastors at Branford, the next town east of New Haven, about the last of September, 1701, and implies that to constitute a company of founders, those then met gave (or probably, for themselves and in the name of their most active associates, agreed to give) a collection of books, as the foundation for a college in the colony." The college charter clearly indicates that the end intended to be secured by the establishment of Yale was that which had led to the founding of Harvard and the universities from which it was descended. Full liberty and privileges were granted to the undertakers "for the founding, suitably endowing, and ordering a collegiate school within His Majesty's colonies of Connecticut wherein youth may be instructed in the arts and sciences who, through the blessing of Almighty God, may be fitted for public employment in the Church and civil State." During the same year, 1701, the trustees under the charter held their first meeting; and Yale College began its great and beneficent career.

Harvard and Yale, with the Virginia College of William and Mary, the last founded by a royal charter in 1693, were the only institutions of higher learning in the colonies at the commencement of the eighteenth century. In important re-

spects they were alike in origin and aim. Each of them arose among a homogeneous people. Each was the college of a people compacted by common religious beliefs and common modes of worship, by common social customs and ideals. Each was the college of but a single colony, separated from the other colonies by distance, by its special government, and not seldom by conflicting interests. Each was a college born of the needs of the religious communion which was united with the State: and, what is specially important to notice, each was born at a time when the colonies stood separate from one another, each valuing most highly what was most distinctive in its constitution, and conscious only of a loose union with the other colonies through the common government across the sea. Each, therefore, came into existence years before the colonists began to realize their unity as Americans, and to be conscious of their affection for a common country.

The conditions under which the fourth American college, the college at Princeton, was born, gave to it in important respects a different character. It was not the college of an established Church. It was not the college of a single colony. It was not the college of people sprung from a single nationality. It sprang out of the life of a voluntary religious communion which had spread itself over several colonies, and which united a large portion of their peoples in common aims and activities; and it sprang into being at the time when Americans began to be conscious of their unity as Americans, and when the sentiment of patriotism for a common country was beginning to energize in united political action. In this way, at its birth, this fourth American college had impressed upon it a national and American character which it has never lost, which has largely determined its patronage and its policy, and which, during the war of independence and the period of consti-

tutional discussion following the war, enabled it to render great and special services to the United States.

When the separate colonies of East and West Jersey were united in 1702, the Province of New Jersey formed by the union contained a population of fifteen thousand souls. This population was made up for the most part of English Friends, of New England Puritans, and of Presbyterians from Scotland and Ireland. The settlers increased rapidly in number; so that when, in 1738, the Province sought an administration distinct from that of New York, it contained not less than forty thousand people. The conquest of New York by the British had introduced into that city and the colony to which it belonged a mixed population. The Province of Pennsylvania, organized by the liberal constitution called "The Holy Experiment," granted by its proprietor, had opened its vast territory to immigrants of different nationalities and religious beliefs. The Pennsylvania immigrants were English Friends, Germans, and Presbyterians from the north of Ireland.

The wave of immigration from Presbyterian Ulster, on touching the American shore, spread itself more widely than any other. Scoto-Irish Presbyterians were to be found in New York, in New Jersey, in Pennsylvania, and in the southern colonies. They easily allied themselves with each other and, in the middle colonies, with the Puritan emigrants from New England. This alliance between the Scoto-Irish and the New England Puritans gave to the Presbyterian Church, from the beginning, what may be called properly an American as distinguished from an English or Scotch-Irish character. Indeed the Presbytery of Philadelphia, organized as early as 1705 or 1706, by seven ministers, represented at least four sources of the colonial population. In 1717 a synod was formed with the three presbyteries of Long Island, Philadelphia, and New Castle. This organi-

zation was the strongest bond between the several populations just named in the three adjoining colonies. It united them in a single church. It brought together, often and at stated times, their religious leaders. The Puritan clergymen of East Jersey who were graduates of Harvard or Yale, and the Scotch-Irish ministers of Pennsylvania, who had won their degrees at Glasgow or Edinburgh, met and conferred at the synod of the church, and, after their return to their parishes, corresponded with one another on the welfare of their congregations, of the communities in which they lived, and of what they were beginning to call their common country. In these conversations and letters, not only the need of ministers for the rapidly multiplying churches, but the need also of educated leaders for the rapidly forming communities were often mentioned for the reason that they were deeply felt. The conviction soon became strong and well-nigh unanimous that these needs could be supplied only by a college for the middle colonies.

II. The Origin of the College of New Jersey.

In presenting the origin of Princeton College, one can best begin by repeating the statement just made, namely, that during the first half of the eighteenth century, by far the strongest bond uniting a large proportion of the population of southern New York, East and West Jersey, and the Province of Pennsylvania, was the organized Presbyterian Church. It constituted for these people a far stronger social tie than the common sovereignty of Great Britain; for this sovereignty was manifested in different forms in the different colonies; and, except in Pennsylvania, where the proprietary's spirit of toleration had fair play, it neither deserved nor received the affection of the most of the colonists.

In an important sense the British rule in the middle colonies was that of a foreign power. The New Englanders in East Jersey were settlers under a government in whose administration they had no substantial share. Far from controlling, they could with difficulty influence the political action of the Governor and his Council. In southern New York the Dutch were restive under the English domination. In New York City and on Long Island the relations between the Scottish Presbyterians and New England Puritans on the one hand, and the English Episcopalians on the other, were often inimical; and it was only the latter to whom, on the whole, the King's representative was at all friendly. In Pennsylvania there were English Friends, Germans who had been invited by Penn to settle in the eastern counties of the Province, and Scoto-Irish Presbyterians, who landed at the port of Philadelphia in large numbers, and took up farms in the rich valleys between the mountain ranges. From the "Irish settlement," at the union of the Delaware and the Lehigh, where the city of Easton now stands, to Harris' Ferry on the Susquehanna, now the capital of the State, there were many Presbyterian communities; and from these, in turn, moved the new emigrations to the great valley, called the Cumberland Valley, north of the Potomac, and, south of that river, the Valley of Virginia.

The Presbyterians of these colonies and of Maryland and Virginia secured a visible unity when, in 1705 or 1706, their pastors and churches were organized as a presbytery. Touching the character of this organization, there has been a good deal of debate. But whether formed on the model of the English presbyterial association,[1] or on that of the more highly specialized Scotch presbytery, the Presbytery of Philadelphia, as it was popularly called, furnished a means of association and of interchange of ideas among the Eng-

[1] Briggs' "American Presbyterianism," p. 139.

lish-speaking clergymen who were scattered along the Atlantic coast from Cape Charles to Montauk Point. Into this new ecclesiastical organization soon came the New England congregations of East Jersey. By 1720 the Presbyterian Church was composed of German, Dutch, Scoto-Irish, and New England elements. The last two were by far the largest and most influential.

The rapid increase of the population, the need of new churches, and the opportunities offered to organize them, impressed on the Presbyterian ministers of that day the need of an increase in their own ranks. Others might be depended upon to organize the material elements of civilization in the new communities; but, just as it was at an earlier date in New England, the duty of providing religious teachers for the people was largely left to the ministers already at work. Francis Makemie, the first Presbyterian minister to come from Ireland to America, gave expression to his anxiety on this subject in letters written to Increase Mather of Boston and to correspondents in Ireland and London. In response to calls from the settlers, some ministers came from New England and others from Ireland; but the supply was far from equal to the demand. As the churches had multiplied, the original presbytery had been divided into several presbyteries, and these had been organized as a synod. And the members of the synod, becoming more distinctly conscious of their mission to their common country, began to agitate the question of their independence, in respect to ministerial education, of both Great Britain and New England.

This agitation did not terminate in itself. A few ministers, unwilling to wait for ecclesiastical action, opened private schools in which they taught the liberal arts; and to the students thus prepared who desired to become readers in divinity, they offered themselves as preceptors. Precisely

these steps in behalf of liberal education were taken by the two Presbyterian ministers of New Jersey who afterward became the first two presidents of Princeton, Jonathan Dickinson of Elizabethtown, and Aaron Burr of Newark. Still another Presbyterian minister, William Tennent, opened a private school destined to become far more influential than the school of either Dickinson or Burr. This was the Log College at the Forks of the Neshaminy.

William Tennent was born in Ireland in 1673. We owe to the investigations of Dr. Briggs our knowledge of the fact that he was graduated at the University of Edinburgh, July 11, 1695.[1] He was admitted to deacon's orders in the Church of Ireland by the Bishop of Down in 1704, and two years later was ordained a priest. Though an Episcopalian, he was related by blood to Ulster Presbyterians, and he married the daughter of Gilbert Kennedy, the Presbyterian pastor of Dundonald. His father-in-law had suffered during one of the persecutions of the non-conformists, and the story of his hardships may be responsible for Tennent's renunciation of the Church of Ireland. At all events, "after having been in orders a number of years, he became scrupulous of conforming to the terms imposed on the clergy of the Establishment, and was deprived of his living, and there being no satisfactory prospect of usefulness at home, he came to America."[2] He landed at Philadelphia with his four sons in 1716. Two years later he applied for admission to the Synod of Philadelphia. The committee to whom his application was referred were satisfied with his credentials, with the testimony concerning him of some of the brethren connected with the synod, and with the material reasons he offered for "his dissenting from the Established Church in Ireland." These reasons were re-

[1] "American Presbyterianism," p. 186.
[2] Webster, "Hist. Pres. Church," p. 365.

corded in the synod's minutes, *ad futuram rei memoriam*, he was voted a minister of the Presbyterian Church, and "the Moderator gave him a serious exhortation to continue steadfast in his holy profession." After laboring at East Chester and Bedford in New York, he removed in 1721 to Pennsylvania, and took charge of two congregations, Ben-Salem and Smithfield in the county of Bucks. Five years later he accepted a call to a congregation in the same county, at a point afterwards called the Forks of the Neshaminy. Whether a church had been organized before his arrival cannot now be positively determined. A house of worship was built about 1727. Here he lived for twenty years, during sixteen of which he was actively engaged as the pastor of the church. His personality is not well enough known to enable one to draw his portrait even in outline. Two things concerning him, however, are well known: his religious and missionary zeal and his exceptional attainments in classical learning. "While an orthodox creed and a decent external conduct," writes Archibald Alexander, "were the only points upon which inquiry was made when persons were admitted to the communion of the church, and while it was very much a matter of course for all who had been baptized in infancy to be received into full communion at the proper age,"[1] this did not satisfy Mr. Tennent. The evangelical spirit which burned in the members of the Holy Club at Oxford inflamed the pastor of Neshaminy. He desired as communicants only the subjects of a conscious supernatural experience. When Whitefield first visited Philadelphia, Mr. Tennent called upon him at once, and they soon became intimate friends. He admired Whitefield's oratory, and was in full sympathy with his methods as a revivalist. Whitefield cordially reciprocated Tennent's friendship. He found no one in the colonies in whose com-

[1] "Log College," p. 23.

panionship he was more strengthened and comforted. He spent many days at the Forks of the Neshaminy, and it is to his journal that we are indebted for the best description of the Log College.

William Tennent's high sense of the value of a liberal education, his desire to extend its benefits to his four sons, his determination to relieve, so far as he might be able, the destitution of ministers in the church with which he was connected, and his ambition to propagate his own views of preaching and of the religious life, led him, soon after his settlement at Neshaminy, to open a school of liberal learning and of divinity. His cousin, James Logan, Secretary of the Province of Pennsylvania, gave him for this purpose fifty acres on Neshaminy Creek. There he raised a log building as a study for his pupils. It was as humble as the cabin of reeds and stubble which Abelard built for himself at Nogent, and which was made famous by the flocking of students from Paris to hear the words of the master. "The place where the young men study now," writes George Whitefield in his journal, "is in contempt called *the College*. It is a log house, about twenty foot long, and near as many broad; and to me it resembled the schools of the old prophets. For that their habitations were mean, and that they sought not great things for themselves, is plain from that passage of Scripture wherein we are told that, at the feast of the sons of the prophets, one of them put on the pot, whilst the others went to fetch some herbs out of the field. From this despised place, seven or eight ministers of Jesus have lately been sent forth, more are almost ready to be sent, and a foundation is now being laid for the instruction of many others." The annals of the Log College are "the short and simple annals of the poor." Its life was brief, and of those who studied there we possess no complete list. Most of the ministers of Pennsylvania, while they probably

regarded it with fear, spoke of it with contempt. When Tennent died no one continued his work. The building has long since decayed or been destroyed, and its site within the fifty acres is not clearly known. But the work done by the Log College was a great work. Tennent convinced the Presbyterians of the Middle Colonies that they need not and ought not to wait upon Great Britain and New England for an educated ministry; and through his pupils and the pupils of his pupils, he did more than any other man of his day to destroy customs which were as bonds to the church, and to teach his brethren that evangelical feeling and missionary zeal were necessary to fulfil the mission of his communion in the growing colonies. "To William Tennent, above all others, is owing the prosperity and enlargement of the Presbyterian Church."[1]

From this school were graduated the four sons of the elder Tennent, and not a few others, who became eminent in the church; some of them in connection with the early life of Princeton College, and, before that college was founded, as founders of institutions like the one from which they came. One of these was Samuel Blair, who established a classical school at Fagg's Manor or New Londonderry, where John Rogers, afterwards pastor of the Brick Church in New York City; Samuel Davies, Princeton's fourth President; and William Maclay, United States senator from Pennsylvania, were educated. Indeed, it may be said that by nothing is the high character of the Log College education more satisfactorily evidenced than by the attainments and efficiency of Samuel Blair and his brother John, upon both of whom Tennent had impressed his religious views and his zeal for the higher learning. No less distinguished than the Blairs was Samuel Finley, who succeeded Davies as President of Princeton College. That

[1] Webster, "Hist. Pres. Church."

he was one of Tennent's students is not certain, but is in the highest degree probable. Tennent's school was in existence when Finley came from Ireland to Philadelphia to continue his studies, and there was no other school near at hand where students for the ministry were educated. He united with Tennent's presbytery and was licensed by it. When he became a pastor he opened a school like the Log College, and during all his life he supported the views which were associated with Tennent's name. What Samuel Blair did at Fagg's Manor, Samuel Finley did at Nottingham, Maryland. He founded a seminary for classical study and for the training of ministers. How important its career was is shown by the fact that "at one time there was a cluster of young men at the school, who all were afterwards distinguished, and some of them among the very first men in the country: Governor Martin, of North Carolina; Dr. Benjamin Rush, of Philadelphia, and his brother, Jacob Rush, an eminent and pious judge; Ebenezer Hazard, Esq., of Philadelphia; Rev. James Waddell, D. D., of Virginia; Rev. Dr. McWhorter, of Newark, N. J.; Colonel John Bayard, Speaker of the House of Representatives; Governor Henry, of Maryland; and the Rev. William M. Tennent, of Abbington, Pa."[1] Less successful, because of the temper of the principal, was the school of another pupil, John Roan of Derry.

The ministers educated in these schools soon showed themselves equal to positions in the colonies usually occupied by graduates of the universities of Scotland or of the New England colleges; and it was their conspicuous success as pastors or teachers which led the Synod to take action in 1739 looking to the establishment of a college for the whole church. In that year an overture for erecting a seminary of learning was presented to the Synod. The

[1] "Log College," pp. 305–306.

Synod unanimously approved the design of it, and in order to accomplish it did nominate Messrs. Pemberton, Dickinson, Cross and Anderson, two of whom, if they can be prevailed upon, to be sent home to Europe to prosecute this affair with proper directions. And in order to this, it is appointed that the committee of the Synod, with correspondents from every Presbytery, meet in Philadelphia the third Wednesday of August next. And if it be found necessary that Mr. Pemberton should go to Boston pursuant to this design, it is ordered that the Presbytery of New York supply his pulpit during his absence.[1]

Two of the committee, Messrs. Pemberton and Dickinson, were natives of New England; Pemberton was graduated at Harvard and Dickinson at Yale. Dr. Anderson was from Scotland, and Mr. Cross was from Ireland. The committee at once entered upon its duties. But the period did not favor the prosecution of the scheme. "While the committee concluded upon calling the whole Synod together for the purpose of prosecuting the overture respecting a seminary of learning, yet the war breaking out between England and Spain, the calling of the Synod was omitted, and the whole affair laid aside for that time."[2] This was the last legislative action taken upon the subject by the united church. Had the Synod founded a college, it is not probable that Princeton would have been selected as its site; and, had Princeton been selected, the institution, by its official relation to the church, would have had a character and career very different from those of the College of New Jersey.

But a conflict now began within the Synod, which led to its division in 1742. The conflict and the resulting division were due to the activity of two parties holding opposing

[1] "Records of the Presbyterian Church." Minutes, 1739.
[2] "Records of the Presbyterian Church." Minutes, 1740.

opinions as to the value of vivid religious experiences, and of preaching designed immediately to call forth religious confession, and as to the learning requisite for admission to the ministry. On the one hand was the party of the Log College. A number of its graduates and friends had been erected into the Presbytery of New Brunswick. This Presbytery, in violation of a rule of the Synod, had licensed John Rowland, a student of the Log College, and had intruded him within the bounds of the Presbytery of Philadelphia: for the Synod had taken action that no candidate for the ministry, having only a private education, should be licensed by any Presbytery until such candidate's learning had been passed upon by a committee appointed for that purpose. The Synod responded by a resolution which characterized the Presbytery's conduct as disorderly, and admonished that body to avoid "such divisive courses" in the future. Moreover, the Synod refused to recognize Rowland as a minister, and ordered him to submit to the examinations appointed for those who had only a private education. The members of the Presbytery of New Brunswick were intensely indignant. They asserted that the Synod's action reflected seriously upon the character of the training received at the Log College; that it showed the Synod to be absolutely blind to the religious needs of the growing Colonies; that it was an undeserved rebuke administered to the man who, more intelligently and faithfully than any other minister of the church, had labored and sacrificed in the interest of classical and theological education; and that it had its origin in the Synod's wilful opposition to vital religion. The other party, to which a majority of the Synod belonged, was recruited largely from the Scotch-Irish clergy of Pennsylvania. Between these two parties stood the Presbytery of New York, led by Dickinson and Pemberton. What the members of New York Presbytery could do in

the way of pacification they did. But the conflict from its beginning was too bitter to be composed, and it was made more bitter by the visit to America of George Whitefield, and the participation of the Log College and the New Brunswick men in Whitefield's revival measures. A division of the Synod was inevitable. It took place in 1742. The Presbytery of New York, though separating in that year from the Synod of Philadelphia, did not at once unite with the Presbytery of New Brunswick. But negotiations for such a union were soon begun. In 1745 the union was effected, and the Synod of New York, formed by the union of the Presbyteries of New York, New Brunswick and New Castle, the last made up wholly of Log College men, was constituted.

This Synod, it will be observed, was a union of New England clergymen and those who were immediately connected with the College on the Neshaminy, or who sympathized with the aims and measures of its founder. During the three years intervening between the division of the church and the formation of the new Synod of New York, many conferences were held and letters were written on the subject of a college. Owing to this schism it was impossible for those now connected with the Synod of New York to take part in founding that "seminary of learning" which, in 1739, the undivided Synod had determined to organize. The adoption of the Log College as the College of the Synod was not favorably regarded for several reasons. It was too far from New York; it was within the limits of the home of the other Synod; its plan was too narrow; and, besides, the elder Tennent died the very year of the organization of the New York Synod. The work of the Log College was over. Moreover, large-minded leaders like Dickinson and Burr wanted a college organized on a plan far larger than that of the Neshaminy school. Nor were they at all

disposed to wait for synodical action. The character of the clerical promoters of the College of New Jersey, their training, and their actual behavior make it not only credible, but in the highest degree probable, that if a college subject to the supervision of a church judicatory was ever before their minds, it was thought of only to be rejected. To quote the words of Dr. Maclean, the historian of the College, they "most probably neither sought nor desired the assistance of the Synod." Besides this underlying indisposition to invoke ecclesiastical action, there were special reasons at this time for not allowing the subject to be brought before the Synod for discussion. There were a few in the Synod of New York who, hoping for a reunion of the divided church, might propose coöperation with the Synod of Philadelphia in the support of the college which the latter Synod was expecting to open at New London in Pennsylvania. Gilbert Tennent's opposition to any large plan had to be anticipated, for he had always expressed a preference for private and local schools. And Samuel Blair, who was conducting successfully an academy at Fagg's Manor, could scarcely be expected to favor any scheme which would end the work to which he had given his life. Considerations like these determined the promoters to independent but associated action. Three of them, Jonathan Dickinson, Aaron Burr and John Pierson, were graduates of Yale; the fourth, Ebenezer Pemberton, was graduated at Harvard. The men from Yale had seen in their own alma mater what independent action could effect, and before the minds of the four ministers and the three laymen who acted with them was present an ideal very different from that which Tennent had made actual in the Log College. Certainly, with whatever design they began the project, when, after conference and discussion, they proceeded to final action, they did far more than organize a college for the education

in the liberal arts of candidates for the holy ministry. That this function was in their apprehension important, and even eminent, there can be no doubt. But this was only one of several functions of the College of the higher learning for the middle Colonies. The benefits to be conferred by it on society at large in the rising communities of these Colonies, and especially on the other liberal professions, were quite as distinctly before the minds of the promoters and first trustees of Princeton College as were its relations to clerical training. This is made clear both by the provisions of the two charters and by the social and political standing of the trustees these charters name.

III. The Founding of the College. The Two Charters.

The two political divisions of New Jersey, the East and the West, were united in 1703. Up to 1738 the Governor of New York represented the sovereign in the province of the Jerseys also. In that year New Jersey was granted a separate executive, and Lewis Morris was appointed governor. He continued in office until his death in 1746. On the death of Governor Morris, John Hamilton, President of the Council, became the acting governor by operation of law; and it was of Governor Hamilton, on October 22, 1746, that the charter with which the College began its life was granted. The year before, the ministers whose names have been mentioned, and their associates, William Smith, William Peartree Smith and Peter Van Brugh Livingston, had been refused a charter by Governor Morris. The reasons for his refusal can be inferred from his views and his previous conduct. Apart from the doubt he may have felt as to his right to bestow it before receiving permission from

the home government, he believed that he would be doing an illegal or, at least, an impolitic act, if he granted the rights of a corporation, for educational purposes, to ministers and laymen not in communion with the Church of England. He had already refused a charter to the First Presbyterian Church of New York, for the reason that there was no precedent for conferring that privilege on a company of "Dissenters."

But the death of Governor Morris gave to the promoters of the College new hope, and they presented the same petition to Governor Hamilton. He was the son of Andrew Hamilton, who had been governor of East and West Jersey for a period of ten years. The fact that Andrew Hamilton was a native of Scotland led him to look with favor, certainly with less opposition than that displayed by either Lord Cornbury or Governor Morris,[1] on the rapid growth of the Presbyterian Church in the Colonies. His son John, himself perhaps a native of New Jersey, shared these views and feelings. At all events, he granted the petition, and signed the charter. This was the first college charter conferred in America by the independent action of a provincial governor. The charter of Harvard was the act of the legislature of Massachusetts; that of Yale the act of the legislature of Connecticut; that of William and Mary was granted immediately by those sovereigns. The precedent

[1] Lord Cornbury and Governor Morris, though they were both opposed to non-conformists, were alike in nothing else. The latter, on more than one occasion, opposed vigorously the former's tyranny. Governor Morris was on the whole an admirable governor. And as to his opposition to the charter, Dr. Maclean makes the following remark: "In this matter the friends of the Church [of England] were in all probability no more unreasonable than the Dissenters themselves would have been, had their respective conditions been reversed. It was reserved for those not connected with established churches to be liberal-minded and regardful of the rights of others."—"History of the College of New Jersey," Vol. I, p. 43.

made by Governor Hamilton was followed by other governors; and its propriety was never afterward officially questioned. Indeed, it was never publicly questioned, except in a newspaper controversy in which only private and irresponsible opinions were expressed by writers who did not even sign their names.

The name of John Hamilton, therefore, should be given a conspicuous place in any list of the founders of Princeton University. He granted the first charter; he granted it against the precedent made by the governor whom he succeeded in the executive chair; and he granted it with alacrity, certainly without vexatious delay. What is more remarkable, at a time when Episcopalian governors were ill-disposed to grant to Presbyterians ecclesiastical or even educational franchises, he — an Episcopalian — gave this charter to a board of trust composed wholly of members of the Presbyterian Church. Though the son of a governor, and acting as a royal governor, he made no demand that the government be given a substantive part in its administration; and though granting the franchise as governor of a single province, he gave to it a board of trustees in which four provinces were represented. For the times in which he lived, his conduct evinces exceptional large-mindedness. It appears to have proceeded from the confidence he felt that a company of reputable gentlemen, of whatever Christian communion, and however widely their homes might be separated, who were willing to give their time, money and labor to the founding and maintenance of a college of liberal learning for men of all classes of belief, must be worthy of the confidence and protection of the sovereign political power. It has already been shown that the projectors of the College impressed upon it an unsectarian character by declining to seek the aid and oversight of the Presbyterian Synod, and that nevertheless its control by Presbyterians

made it of necessity an inter-colonial institution. It is but just to the memory of President Hamilton to add, that legal effect was first given both to this religiously liberal proposal and to this national outlook by the signature of an acting royal governor who was a member of the Church of England.

Unfortunately, the first charter was not recorded, and it is on that account impossible to compare its exact language with that of the second. But the "Pennsylvania Gazette" of August the thirteenth, 1747, published an advertisement of the College, which contains the first charter's substance. In this advertisement it is stated that the charter named seven trustees, the four clerical founders and William Smith, Peter Van Brugh Livingston and William Peartree Smith. To these original trustees was given full power to choose five others, who should exercise equal power and authority with themselves. The five chosen were the Rev. Richard Treat, and four clerical representatives of the Log College interest. The charter constitutes the trustees a body corporate with full power to act as such, and to convey their power to the successors whom they might elect. In the exercise of this power, however, no acts or ordinances for the government of the College could be passed, repugnant to the laws of Great Britain, or of the province of New Jersey, and provision is distinctly made that no person shall be debarred of any of the privileges of the College on account of any speculative principles of religion, but "those of every religious profession have equal privilege and advantage of education in said college." The charter gives to the trustees and their successors the power to give any such degrees as are given in any of the universities or colleges in the realm of Great Britain.[1]

[1] Reprinted in "Princeton College Bulletin," Feb., 1891. Mr. William Nelson, to whose studies of the early history of the Province of New Jersey both the State and the University are indebted, brought it to the notice of the Faculty. But for him we should not know the names of all the first trustees.

Whether in their respective preambles there was any difference between the the first and second charters, no one knows and it were idle to conjecture. So far as appears, the scope of the institution, its educational design, the methods appointed for fulfilling this design, the powers of the governing board, the degrees to be granted and the entire framework of a college or university, as set forth in the second charter, were set forth in the first, with the same precision, in the same order, and in the same general language. The second charter was sought by the original trustees, or suggested by the Governor and agreed on by both, in order to increase the number of trustees, to introduce into the Board representatives of the provincial government, to give laymen of other religious communions a share in the administration, to secure the favor of civilians in Philadelphia, and to make the lay trustees equal in number to those who were clergymen. These statements at least indicate the only changes that were actually made. One change proposed, to give to four members of the Provincial Council of New Jersey places, *ex officio*, on the Board, was not adopted. What would have been the effect of its adoption no one can tell. Possibly, it would have taken from the College its inter-colonial character and made it a merely local and provincial institution. But this is not certain. A similar provision in the charter of Yale did not prevent its development into a great national university. The changes were the result of friendly correspondence and conference between the promoters of the College and Governor Belcher; but it is not possible to say in whose minds they severally originated.

In changing the constitution of a corporation, either the charter may be amended or a new charter may be granted. Why, in the case of the College, the latter method was adopted is not perfectly clear. It may be that this was re-

garded as the more convenient method, or that, even if not so convenient, it was thought either safer or more honorable, or both, to hold a charter from a royal governor than to hold one from a president of the Council. Possibly some of the steps taken by the government in issuing the first charter were irregular, or possibly some of the steps necessary to be taken were omitted. Three facts are significant. No mention of the charter of 1746, so far as can now be ascertained, was made in the Council's journal. In 1755 the first charter was attacked by a writer in the "New York Gazette," and a reply by a friend of the College was published, but in this reply the first charter, far from being defended, is pronounced "probably invalid," and the tone of the note is one of felicitation that the legality of the College rests securely on the charter of 1748. When Nassau Hall was built, the Trustees presented an address to the Governor who gave the second charter, in which they welcomed him, not only as patron and benefactor, but as "founder" also.

These facts justify and almost compel the belief, that the conviction was general, that a cloud rested on the College's title to its franchise, which could be dissipated only — or at least be best removed — by an absolutely new charter. But they do not at all warrant the statement that the first charter was impotent and void. It was actually operative until the new charter was granted; and, had it not been superseded, it would have continued operative until, challenged in the courts of the province, a decision had been rendered against it. Many of the official acts of governors and legislatures, if tested in the courts, would be held illegal, and some of them so illegal as to be invalid. But, never being challenged, they have been just as potent as if they had complied with every constitutional demand. The first charter of the College, in its sphere, had certainly all the potency which acts of the kind just described have in their spheres. Moreover,

we have not at this late day knowledge enough of the facts of the case to assert with confidence what, if the case had been tried, the decision of the court would have been. And even if it could now be satisfactorily proved, that, of the steps necessary to be taken, enough were omitted to make it certain that the first charter would have been adjudged illegal, it never was. On the other hand, it was granted; it was announced; the College was advertised and opened on its basis; and it was called an "infant college," and one to be "adopted," by the very governor who granted the new charter. Let it even be supposed, that Governor Hamilton, in granting the charter, was guilty of unlawful usurpation of power. Louis XVIII regarded Napoleon I as a usurper, and Charles II so regarded Oliver Cromwell. But neither the Bourbon nor the Stuart king held that the franchises granted under the government of his predecessor were for that reason null and void. Governor Belcher and his Council, for reasons not clearly known to us but satisfactory to themselves, granted a new charter instead of amending the old one. But that is no good reason for taking a position which would compel the removal of the name of Jonathan Dickinson from the list of the presidents, and the name of John Hamilton from the list of the founders of the College.[1]

[1] It is true, as is said above, that a friend of the College, writing in the "New York Gazette," expresses the belief that the first charter was "probably invalid." But it must not be forgotten that fears were expressed by a devoted friend of the College that the second charter might be successfully attacked on legal grounds. When Mr. Tennent and Mr. Davies were in Europe, Tennent thought well of applying for aid to some members of the courts, particularly the lord chancellor. Davies says, "I was afraid, in case the College were discountenanced by them, they would find some flaw in the charter, and so overset it." Davies was speaking of the second charter. He referred the case to his friend the Rev. Mr. Stenet, who, he says, agreed with him fully. Stenet himself went afterward, not to the lord chancellor, but to Lord Duplin. He consulted with him in confidence. What Lord Duplin said about the charter we do not know. All that we know is that he assured Mr. Stenet

The vacancy created in the office of governor by the death of Lewis Morris in 1746 was filled by appointment, in 1747, of Jonathan Belcher. Governor Belcher was a native of Massachusetts. His father, a man of large estate, had been a member of the Council of that Colony. The son was graduated at Harvard in 1699. Upon his graduation he visited Europe as a gentleman of fortune, and spent six years in Great Britain and on the Continent. He was received at the Court of Hanover, where he made the acquaintance of Sophia, the ancestress of those electors who became kings of England. On his return to Boston, he became a merchant. In 1729 he was appointed the agent in England of the Colony of Massachusetts, and in 1730 governor of the Colony, an office he retained until 1741. During his administration he was actively interested in Harvard College. He took advantage of the opportunities his position gave him to promote what he believed to be its welfare. He was not only an alumnus, but, as governor of the Colony, was a member of the Board of Overseers. His influence seems to have been exerted to compose the difficulties between the two ecclesiastical parties which at that period were struggling for the control of the institution. He was a man of active intellectual sympathies and religious character. Such a man, coming to New Jersey as its chief executive, would be disposed to take a deep interest in the prosperity of the new "seminary of learning." He would easily be interested in the project of the seven graduates of New England colleges who were among its sponsors.

that he would do nothing to their injury.—"Dr. Maclean's History of the College," Vol. I, p. 233. The truth is that mere private opinions never settled the question of the validity of any charter. An actually existing and operative charter can be adjudged invalid only by the proper court of law. To postdate the founding of the college two years, for the reason that private individuals thought the first charter illegal or invalid, would be not only unwarrantable, but highly reprehensible.

Governor Belcher, soon after his arrival in New Jersey, in August, 1747, began to think and write about the College. As early as October of that year, having received from President Dickinson a catalogue of the institution, he wrote to the Rev. Mr. Pemberton, then pastor in New York, expressing the hope that the latter would come to Burlington and "lay something before the Provincial Assembly of New Jersey for the service of our infant College." Especially interesting is the Governor's statement: "I say our infant College, because I have determined to adopt it for a child, and to do everything in my power to promote and establish so noble an undertaking." Indeed, he wrote no less than three letters about the College on the same day; that to Mr. Pemberton already quoted, one to Jonathan Dickinson, whose death, unknown to the Governor, had occurred the day before, and one to Mr. William Peartree Smith of New York, in which the phrase, "our infant College," is repeated. A week earlier he had written a letter to his friend Mr. Walley of Boston, in which, speaking of the College, he expressed the opinion that Princeton was the best situation for it, and added, "I believe that the trustees must have a new and better charter, which I will give to them." Indeed, until the second charter was granted on September 13, 1748, no one seems to have shown a greater interest in the institution than the Governor of the Province. The details of the second charter were the subject of correspondence and of frequent conferences between himself and the original promoters. One important question discussed was the persons to be named as the board of trustees, the board to which the property of the College was to be intrusted and which was to possess plenary power in administration. The interests of religion were cared for by reappointing the clerical trustees under the first charter, except Jonathan Dickinson, who had died, and Samuel Finley, and

by adding four others. All of the four were members of the Synod of New York, except David Cowell, pastor of the church at Trenton. When the division of the Presbyterian Church took place Mr. Cowell took the side of the Synod of Philadelphia, but he was not a violent partisan. Indeed, he was always a warm friend of Samuel Davies, and did much afterward to induce Davies to accept the presidency of the College. Three "Log College" ministers, Gilbert Tennent, William Tennent, Jr., and Samuel Blair, who were trustees under the first, are named in the second charter. The new clerical trustees were all active pastors.

Governor Belcher desired to associate the institution closely with the state. For eleven years he had been governor of the Colonies of New Hampshire and Massachusetts. He was always disposed strongly to assert the right of the state to a large place in all great projects having in view the welfare of the people. It was this habit of strongly asserting his dignity and authority as governor that led to unfriendly relations between himself and the people of Massachusetts, and finally to his dismissal, as it was the lavish expenditure of his private resources in the support of the dignity of his office during his official life in his native province that seriously reduced his fortune. His correspondence shows his belief in the high value of the services which, as governor, he could render to the new college; and it was quite in keeping with his views and previous conduct to propose that the Governor of the Province and several of his Council should be, *ex officio*, members of the corporation. The last clause of this proposal met with strenuous and successful opposition. Whether the East Jersey and New York trustees under the first charter opposed it, it is not possible positively to say. Whatever they may have thought of the gentlemen who composed the council as at that time constituted, it was probably no part of their original design to

give a place to the official element, and doubtless they would have preferred to form no other connection with the state than that which binds every corporation to the government which creates it. The opposition to both clauses of the proposal to give the state, as such, a share in the administration came naturally from the trustees who represented the Log College, and especially from Governor Belcher's intimate friend, Gilbert Tennent, then the pastor of the Second Presbyterian Church of Philadelphia. Even the innocent provision that the Governor of the Province should be, *ex officio*, president of the board of trustees was introduced against Mr. Tennent's earnest, indeed, somewhat indignant remonstrance. At last a compromise was made. The Governor of the Province was made, *ex officio*, the president, and four members of the Council were named as trustees. But the latter were not named as members of the Council. They were appointed as eminent citizens of the Province, and their names appear in the charter not as councillors, but as individuals.

It is to the Governor's interest in the College that we must attribute the appointment as incorporators of three citizens of Philadelphia. The three laymen in the board under the first charter were residents of New York. These were retained, but Philadelphia was given an equal number. These were the Hon. John Kinsey, formerly attorney-general and now chief justice of Pennsylvania, the Hon. Edward Shippen, judge of the Court of Common Pleas, and Mr. Samuel Hazard, an eminent private citizen. "In the preparation of the charter," says Dr. Maclean, "Governor Belcher sought Chief Justice Kinsey's advice, and placed it in his hands for revision before submitting it to the attorney-general of New Jersey for his approval." In making these appointments, Governor Belcher sought for the College the interest not only of the city of Philadelphia, but also of its

largest religious communion. Both Chief Justice Kinsey and Judge Shippen were members of the Society of Friends.

The charter which names these trustees recites, as the occasion of its grant, a petition presented by sundry of the subjects of the King, expressing their earnest desire that a college may be erected in the Province of New Jersey, for the benefit of the said province and others, "wherein youth may be instructed in the learned languages and in the liberal arts and sciences," and that these petitioners have expressed their earnest desire that those of every religious denomination may have free and equal liberty and advantages of education in the said College, any different sentiments in religion notwithstanding. In the name of the King, therefore, it is granted that there be a college erected to be distinguished by the name of the College of New Jersey. The trustees are constituted a body politic; and, after the provision is made that the Governor and Commander-in-chief of the Province of New Jersey, for the time being, shall be trustees, the original corporators are named. The charter was read in Council on September 13, having previously been examined by the attorney-general, and issued on the next day, September 14, 1748.

Including the Governor, there were twenty-three trustees. Of these twelve were ministers of the gospel, all of whom were liberally educated. Six of them were graduates of Yale, three were graduates of Harvard, and three received their training under the elder Tennent at the Log College. Of the lay trustees, Jonathan Belcher was graduated at Harvard, and William Smith, William Peartree Smith and Peter Livingston at Yale. The four members belonging to the Council of the Province of New Jersey were John Reading, James Hude, Andrew Johnston and Thomas Leonard. Andrew Johnston was elected treasurer. Three lay trustees were from New York, and three were from

Pennsylvania. Two of the trustees belonged to the Society of Friends, and one was an Episcopalian. The Governor was born of Puritan parents; in his younger manhood he was devout and active as a Puritan; in middle life he was in sympathy with Whitefield and the Tennents, and in his last years he was a member of the Presbyterian Church of Elizabethtown. The remaining trustees, whether laymen or ministers, were members of the Presbyterian Church. The names of two that appear in the first charter do not appear in the second, the Rev. Jonathan Dickinson, who had died, and the Rev. Samuel Finley. Why the latter was not reappointed is not known. It is not necessary to suppose that a clergyman who was afterward elected president of the College was at this time *persona non grata* to the Governor, the Council, his former colleagues, or the new trustees. It is more than probable that, not being strong, already burdened by the cares of both a parish and an academy in Maryland, and living at a long distance from the College, he felt himself unable to endure the fatigues of travel over poor roads to the necessarily frequent meetings of the board.

Few boards of trust, having in view the purposes for which they were created, have been more wisely organized. In their several spheres, its members were all men of standing. Many of them had already shown more than ordinary ability, and some of them were eminent. In the persons of the trustees three of the middle Colonies, their two chief cities, three religious communions, commerce, and the liberal professions, and the royal government of the province in which the College had its home, were represented, and all who had share in its administration were united in the earnest purpose to make it worthy of its franchises.

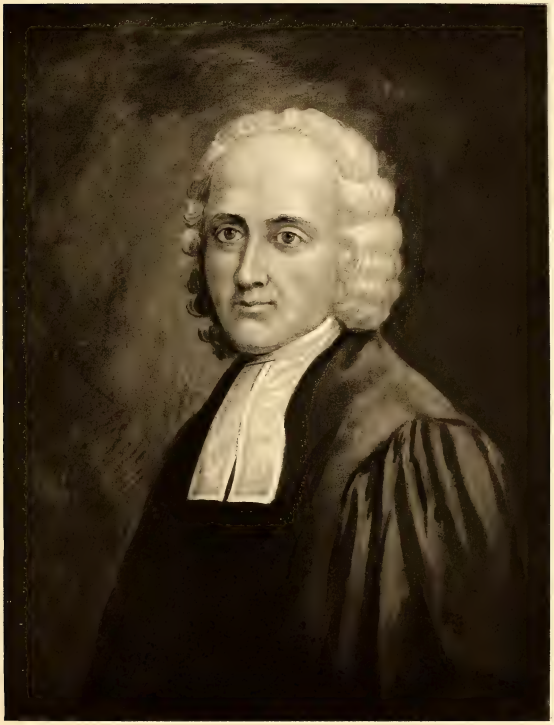
The charter of 1748 is to-day the charter of the University. It has been amended in but a few, and these not important, particulars. Grateful for his grant of the charter,

the trustees in 1755 addressed Governor Belcher as not only the patron and benefactor of the College, but its "founder." He was indeed deeply solicitous for its welfare, and as governor, citizen, and Christian rendered to it great and conspicuous services. But it is at least a question whether the title of founder applied to him was deserved, or was in itself happy. It was certainly unmerited, if it is to be interpreted as excluding either his predecessor, John Hamilton, or President Jonathan Dickinson from sharing equally with him the honor due to those who laid the foundations of the University. After all, to speak of the "founders" of a university is to employ a metaphor; and it is not by a figure taken from among forms which have no life, even though it be a noble and spacious building, that the character and career of a university can be best exhibited. To obtain an adequate symbol, we must rise into the realm of life. It is scarcely figurative to say that a university is not a mechanism, not even an artistic product, but an organism. And this is true of Princeton. A living seed, whose high descent we can trace through Yale and Harvard, through the Log College and Edinburgh, through Cambridge, Oxford and Paris, back to Alcuin and the school of Egbert at York, was planted here, wisely and with prayer. We shall better state the facts and shall more nearly credit each benefactor with the service he rendered, if we refuse to say that these men or this man founded it, and shall say instead, men planted it, men watered it, men cherished and nourished it, men threw about it the safeguards of the common and the statute law. All the while it grew because of the living and energizing idea which informed it. For the same reason it yielded seed after its kind and became a mother of colleges. And year by year its leaves and fruit, as they still are, were for the healing and the vigor of the nation.

IV. The Opening of the College. The Administrations of Jonathan Dickinson, Aaron Burr and Jonathan Edwards.

The first charter having been granted, the trustees made preparations for the opening of the College. Their announcement was made on the 13th of February, 1747. They promised that it should be open to the public in May. Neither its presiding officer nor the place where instruction would be given was named. But on the 27th of April they were able to say: "The Trustees of the College of New Jersey have appointed the Rev. Jonathan Dickinson, President of said College, which will be opened in the fourth week of May next at Elizabethtown, at which time and place all persons suitably qualified may be admitted to an academic education."[1] No records remain from which can be ascertained the number of students during this first session. In 1748, however, six students were granted the degree of Bachelor. "It is morally certain," says Dr. Maclean, "that some, if not all of them, had been in training under the supervision and instruction of President Dickinson." One of Princeton's first graduating class was Richard Stockton, a signer of the Declaration of Independence. Mr. Dickinson's work as President was very brief. It began in the fourth week of May, 1747. He died before the first week of the following October had closed. The man to whom, as much as to any single person, the College was indebted for its existence, for the high ideas which informed it, and for the cordial coöperation of the Church and the State in its establishment, was permitted only to

[1] "At the time specified, the first term of the College of New Jersey was opened at Mr. Dickinson's house, on the South Side of the old Rahway Road, directly West of Race Street."—"Hatfield's History of Elizabeth," p. 350.



launch it upon its career. Nothing is known of the curriculum. We possess no account of it to which we can appeal in justification of the degree granted to these first graduates. Their title rests upon the fame of their Presidents; and there can be no better title than that they pursued with credit a course which Jonathan Dickinson and Aaron Burr esteemed adequate for the first degree in the liberal arts. President Dickinson was their principal instructor during the early part of their course. In teaching he had the assistance of the Rev. Caleb Smith, a graduate of Yale, the pastor at Newark Mountains, and later one of the most useful trustees of the College.

Mr. Dickinson died October the seventh, 1747; and the following notice of his death and burial appeared on the twelfth of the same month. Dr. Hatfield, the historian of Elizabeth, supposes it to have been written by the Rev. Ebenezer Pemberton of New York, one of his associate founders: "On Wednesday morning last, about four o'clock, died here, of a pleuritic illness, the eminently learned and pious Minister of the Gospel and President of the College of New Jersey, the Rev. Mr. Jonathan Dickinson, in the sixtieth year of his age, who had been Pastor of the First Presbyterian Church in this town for nearly forty years, and was the Glory and Joy of it. In him conspicuously appeared those natural and acquired moral and spiritual endowments which constitute a truly excellent and valuable man, a good Scholar, an eminent Divine, and a serious, devout Christian. He was greatly adorned with the gifts and graces of the Heavenly Master, in the Light whereof he appeared as a Star of superior Brightness and Influence in the Orb of the Church, which has sustained a great and unspeakable Loss in his Death. He was of uncommon and very extensive usefulness. He boldly appeared in the Defence of the great and important Truths of our most holy

Religion, and the Gospel Doctrines of the free and sovereign Grace of God. He was a zealous Professor of godly Practice and godly Living, and a bright ornament to his Profession. In Times and cases of Difficulty he was a wise and able Counsellor. By his death our Infant College is deprived of the Benefit and Advantage of his superior accomplishments, which afforded a favorable prospect of its future Flourishing and Prosperity under his Inspection. His remains were decently interred here yesterday, when the Rev. Mr. Pierson, of Woodbridge, preached his funeral sermon; as he lived desired of all, so never any Person in these parts died more lamented. Our Fathers, where are they and the Prophets, do they live forever?"

Mr. Dickinson was fifty-eight years of age when he was elected President of the College. He was the most eminent minister of the Presbyterian Church. Certainly, of the division of that church to which he belonged, no other minister had been so variously active or so influential. Born in Massachusetts in 1688 and graduated at Yale in 1706, he was not twenty-one when he became minister of the church of Elizabethtown. "It was a weighty charge to be laid on such youthful shoulders. And yet not too weighty, as the sequel proved. Quietly and diligently he applied himself to his work, and his profiting presently appeared to all. It was not long before he took rank among the first in his profession."[1] He united with the Presbytery in 1716, and his church followed their pastor the next year. As a member of the judicatories of the Presbyterian Church, he labored to unite its discordant elements. He was the chief author of the Adopting Act of 1729, the synodical act which made a national church of that communion possible, and which is substantially its doctrinal basis to-day. As a pastor, he was not only faithful and efficient in caring for

[1] Hatfield's "Elizabeth," p. 329.

the moral and spiritual life of his people, but helpful every way. He read medicine and practised it. He was an adviser in legal difficulties, and greatly aided his parishioners in their strife before the courts for their homes, when their titles were attacked by the East Jersey proprietors. He published treatises in Theology and Apologetics, and on the Church. His sermons were regarded by his contemporaries as among the ablest preached in the Colonies, and his name was often associated with that of the elder Edwards when the great theologians of the Colonies were named. He was deeply interested in missionary work, and united with Mr. Pemberton, of New York, and Mr. Burr, of Newark, in promoting a mission to the red Indians. Long before 1746 he felt the necessity of a college nearer New Jersey than Harvard or Yale, and did all in his power to supply the want by correspondence, by conference, by agitation in the Synod, and by opening a classical and theological school in his own house. He was a man of devout religious character and earnest evangelical spirit. Though without sympathy with much in the measures employed by Whitefield, he was on Whitefield's side, encouraged and defended him, and invited him into his pulpit. He had the advantage of a fine, manly presence; and is said to have been serious but affable in his intercourse. It would be difficult to name another American clergyman of his day more widely and variously active, or whose activity was more uniformly wise and beneficent. This was due, as far as it could be due to any single quality, to a largeness of vision which enabled him to see both sides in a controversy and most of the factors in a practical problem. He seems always to have been controlled by principle and impelled to action by high purposes. He was a man of calm temperament, and his faculties and attainments were made to yield the very best results to a resolute will. Yale

may well be proud of him as an alumnus, and Princeton may well cherish the memory of the first as the memory of one of the greatest of her Presidents.

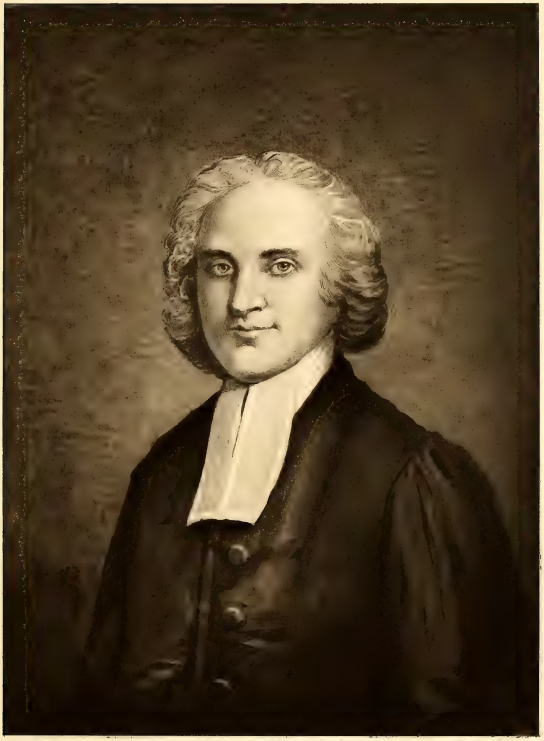
Immediately upon the death of Dickinson, the care of the College was entrusted to the Rev. Aaron Burr. The students were taken from Elizabethtown to Newark. It was fortunate that Burr was so near at hand. It is probable that the Academy in Newark was still open; but whether it was or not, his conduct of that institution made it comparatively easy for him to take charge of the College. Its work went on without interruption; but no student was graduated until the second charter had been granted. To Burr belongs the honor of the organization of the curriculum of the College, its ceremonies and its discipline. How deeply impressed he was by the dignity of a college appears clearly in the account of the first commencement,[1] held on the 9th of November, 1748, and of the inaugural address he delivered. The State was represented by the Governor and Commander-in-chief of the Province. The trustees under the new charter subscribed the oaths and declarations which the law required, and elected Burr as President. This action was followed by the exercises of the commencement. The procession formed at the lodgings of the Governor and moved to the place appointed for the public acts. The char-

[1] The reporter of this commencement was one of the trustees, William Smith, who was a corporator under both charters. He was not only a graduate of Yale College, but his interest in the acts of the new institution, whose first commencement he has narrated, was due to the fact that he held the position of tutor in his alma mater for five years. He was one of the most prominent lawyers in the Province of New York, a man of great influence in colonial politics, earnestly desirous of a union among the Colonies, and a member of the Congress held at Albany to secure a union between them. Upon his death the "New York Gazette" described him as a gentleman of great erudition, the most eloquent speaker in the Province, and a zealous and inflexible friend to the cause of religion and liberty.

ter was read before the audience, who stood to hear it. In the afternoon the President of the College delivered a Latin oration on the value of liberal learning to the individual, to the church, and to the state. He spoke at length of the benefits conferred by the universities on Great Britain, and congratulated his countrymen that as soon as the English planters of America had formed a civil state they wisely laid religion and learning at the foundation of their commonwealth, and always regarded them as the foremost pillars of their government. He referred with gratitude to the growing reputation of Harvard College in New Cambridge, and Yale College in New Haven, which had sent forth many hundreds of learned men of various stations and characters in life who had proved an honor and ornament to their country. Most of the *literati* present, said Mr. Burr, looked to the one or the other of these colleges as their *alma mater*. The sun of learning had now in its western movement begun to dawn upon the Province of New Jersey. They were fortunate in having as their generous patron their most excellent Governor, who, from his own acquaintance with academic studies, well knowing the importance of a learned education, and being justly sensible that in nothing could he more subserve the honor and interest of His Majesty's government, and the real good and happiness of his subjects in New Jersey, than by granting them the best means to render themselves a religious, wise and knowing people, had, upon his happy accession to his government, made the erection of a college in this Province for the instruction of youth in the liberal arts and sciences the immediate object of his attention and care. He spoke with gratitude of His Excellency's friendship, shown in the ample privileges granted in His Majesty's royal charter of the College; privileges, said Mr. Burr, the most ample possible consistent with the natural and religious rights of mankind.

He spoke in a tone not only of congratulation, but of triumph, of the provision of the charter which grants free and equal liberty and advantages of education in the College, any different sentiments in religion notwithstanding, asserting that in this provision they saw the axe laid to the root of that anti-Christian bigotry which had in every age been the parent of persecution and the plague of mankind, and that by the tenor of the charter such bigotry could assume no place in the College of New Jersey.

The disputations of the students followed. These were carried on in Latin. Six questions in philosophy and theology were debated. The reporter of the commencement names only one: "*An libertas agendi secundum dictamina conscientiæ, in rebus mere religiosis, ab ulla potestate humana coerceri debeat?*" Upon the conclusion of the disputations the President presented the candidates to the trustees, asking whether it was their pleasure that they should be admitted to the degree of Bachelor of Arts; and the degrees were bestowed. The degree of Master, *honoris causa*, was accepted by the Governor. An oration of welcome was then pronounced in Latin, by Mr. Daniel Thane, one of the new bachelors. Like the discourse of the President, it was an eulogy of the liberal arts, in view of the benefits they yielded to mankind in private and social life, and was concluded by an expression of the gratitude of the bachelors to His Excellency the Governor, the trustees and the President of the College. Upon the conclusion of the exercises the trustees met, adopted the college seal, and enacted laws for the regulation of the students. "Thus," concludes the reporter, "the first appearance of a college in New Jersey having given universal satisfaction, even the unlearned being pleased with the external solemnity and decorum which they saw, it is hoped that this infant College will meet with due encouragement from all public-



spirited generous minds; and that the lovers of mankind will wish its prosperity and contribute to its support." Princeton University may well congratulate itself on the first public appearance of the College in its annual ceremony, on the stately and decorous observances, on the large-mindedness of the inaugural discourse, the assured tone of the orator when speaking of the value of the liberal arts to the communities of Europe and America, on the spirit of hopefulness as to the future of the College, on the emphasis of the value of the institution not only to the church, to the communities and to the state, and on the sense of relationship not only with Harvard and Yale, but also with the universities of the mother country. The acts and addresses gave to the first commencement of the College a dignity which we must regard as exceptional among first commencements. It was in all its parts regarded as a happy omen, auguring a large and great career.

The College laws enacted by the trustees on the same day show the standard of admission to have been, for the times, a high one. No one could be admitted to the College who was not able to translate Virgil and Cicero's Orations into English, and English into true and grammatical Latin, and the Gospels into Latin or English, and give the grammatical construction of the words. The curriculum of the College during this period was in harmony with its standard of admission. The Latin and Greek languages and mathematics were studied throughout the entire course. Physical science was represented by natural philosophy and astronomy. Logic was studied with text-book, and its practice was secured by means of discussion. Rhetoric was taught in the same way, and essays and declamations were required. Mental and moral philosophy were from the beginning prominent in the course.

The loss of the minutes of the Faculty makes it impossible

to set forth in detail the curriculum and the methods of instruction. But we are fortunate in possessing letters of Joseph Shippen of Philadelphia, the son of Judge Edward Shippen, a trustee of the College, which give us a vivid picture of the life of a student. In 1750 he was a member of the freshman class. In a letter to his father, written in French, he says: "But I must give you an account of my studies at the present time. At seven in the morning we recite to the President lessons in the works of Xenophon, in Greek, and in Watts' Ontology. The rest of the morning, until dinner time, we study Cicero, *De oratore*, and Hebrew Grammar, and recite our lessons to Mr. Sherman, the College tutor. The remaining part of the day we spend in the study of Xenophon and Ontology, to recite the next morning. And besides these things we dispute once every week after the syllogistic method, and now and then we learn geography." Two months later (April 19th) he requests his father to send him "Tully's Orations, which," he adds, "I shall have occasion to use immediately." In a letter of May 12, 1750, he says: "I believe I shall not want any more books till I come to Philadelphia, when I can bring them with me; which will be Gordon's Geographical Grammar and (it may be) Watts' Astronomy and a book or two of logic. We have to-day a lesson on the Globes. As I have but little time but what I must employ in my studies, I can't enlarge, otherwise I would give you some account of our College, as to the constitution, method, and customs, but must leave that till I see you." In a letter of the 1st of June he says: "I shall learn Horace in a little while; but my time is filled up in studying Virgil, Greek Testament, and Rhetoric, so that I have no time hardly to look over any French, or Algebra, or any English book for my improvement. However, I shall accomplish it soon. . . . The President tells our class that we must go into logic this week, and I shall have occasion for Watts' book of Logic."

The letter of young Shippen presents with remarkable fulness and intelligence the studies of the freshman class. Watts' Astronomy is in all probability the volume entitled "The Knowledge of the Heavens and the Earth Made Easy, or The First Principles of Geography and Astronomy Explained," an octavo published first in 1726, the sixth edition of which appeared in 1760. Its author was Isaac Watts, whose "Imitations of the Psalms" was already beginning to displace the version of Rouse in some of the Presbyterian churches. He was the author also of the "book of Logic" which Shippen studied; and of this book Dr. Johnson has said: "It has been received into the universities, and therefore wants no private recommendation. If he owes part of it to Le Clerc, it must be considered that no man who undertakes merely to methodize or illustrate a system pretends to be its author." The text-book which in the correspondence is called "Watts' Ontology" is probably the author's essay or work on the "Improvement of the Mind, or Supplement to the Art of Logic." It had a wide circulation and a long life. It appeared first in 1741 as a single octavo volume, and when Shippen studied it in Princeton it was in its third edition. As early as 1762 it was translated into the French and published at Lausanne. Dr. Johnson not only acknowledges his own indebtedness to it, but adds: "Whoever has the care of instructing others may be charged with deficiency in his duty if this book is not commended." Isaac Watts was not a university man. The Independents of England, in his day, had to rely for their education on private academies. Few men of his age, however, had their powers so well in hand as he had his, and few men have employed their powers more usefully. His literary product is enormous in its bulk and wide in its range. His sympathy with youth made him an admirable composer of text-books. While England during the eighteenth century produced many writers of far greater

attainments and endowments, it is questionable whether it produced any other so immediately and widely useful.

The sophomore class studied rhetoric, mathematics, natural philosophy and astronomy, and continued their classical reading. Astronomy was studied with text-book and the orrery constructed by David Rittenhouse. The text-book in natural philosophy was a work in two volumes. Its author was Benjamin Martin, a learned optician, who appears to have been as prolific a writer as Isaac Watts himself, and whose works, in their day, were highly esteemed. No less than thirty-one of his works were published. His Natural Philosophy is entitled "Philosophia Britannica, a New and Comprehensive System of the Newtonian Philosophy, Astronomy and Geography, with Notes." He conducted a school, made optical instruments, invented a reflecting microscope, and enjoyed a high reputation as a maker of spectacles. He wrote on natural philosophy, on electricity, on the construction of globes, and on the elements of optics.

The study of the classics was continued during the four years. The seniors had a special course in ethics, using as a text-book Henry Grove's "System of Moral Philosophy," in two volumes. As early as the administration of President Burr more time than was customary in colleges was devoted to the study of mathematics and natural science. Optional studies were pursued in these branches. In 1752, Shippen writes as follows: "The President has been instructing two or three of us in the calculation of eclipses." He also speaks of his studying, outside of the necessary exercises of the College, the theory of navigation.

While President Burr was organizing the curriculum, the trustees were conferring and corresponding about the permanent location of the College. Newark was too near to New York City to satisfy the trustees residing in Penn-

sylvania. It was important, if the College was to retain the support of the communities represented in the Board of Trustees, that a place should be selected which would be reasonably convenient to both Pennsylvania and New York. Proposals were made to two of the central towns of New Jersey. The trustees were fully aware of the pecuniary and social value of the College to any town in which it should be planted, and they were determined not to plant it among any people who were unwilling to compensate the institution for its presence. In September, 1750, they voted "that a proposal be made to the towns of Brunswick and Princeton to try what sum of money they could raise for the Building of the College, by the next meeting, that the trustees may be better able to judge in which of these places to fix the place of the College." In the following May the trustees selected New Brunswick, "provided the citizens of the place secure to the College a thousand pounds in proclamation money, ten acres for a college campus, and two hundred acres of woodland not farther than three miles from the town." Meanwhile the citizens of Princeton were active and anxious. They were ready with a definite proposition as to land for the building, and with promises of a subscription for its erection. The treasurer and another member of the board were directed to view the promised land at Princeton, and also that to be given by the inhabitants of New Brunswick, and to report to the trustees in the following September. By September the views of the trustees concerning the respective advantages of the two towns had somewhat changed; and from this time until September, 1752, when it was voted that the College be fixed at Princeton, the latter place steadily increased in favor.

Princeton was almost on the line between the eastern and western divisions of New Jersey. Indeed it lies between the lines made by the two surveyors, Keith and Lawrence.

It is almost midway between New York and Philadelphia, and its one street was a part of the great thoroughfare between them. It stands on the first highland west and north of the ocean; and this highland, though but a little more than two hundred feet above the level of the sea, is the first of the foot-hills of the Appalachian mountains. A settlement had been made as early, certainly, as 1696. Four of the seven families of settlers belonged to the Society of Friends. They came from other parts of New Jersey. The two remaining families came from New England. These families—the Clarks, the Oldens, the Worths, the Horners, the Stocktons, the Fitzrandolphs, and the Leonards—"constituted the strength and sinew of the community, not only at the beginning, but long afterward." A few miles east of Princeton stands the village of Kingston. It is thought that Kingston derived its name from the fact that it stands upon the road called the King's Highway, between New Brunswick on the Raritan and Trenton on the Delaware. If not settled before Princeton, it received its name earlier, and its designation suggested the name of the town in which the College was placed. It is not unlikely that the latter was called after William III, of England, by his title of Prince, and that the name of the College building, Nassau Hall, was suggested to Governor Belcher by the name of the town in which it stood. The conditions insisted on by the trustees were all met by the people of Princeton. Mr. Sergeant, the treasurer, had already viewed the ten acres of cleared land on which the College was to stand, and the two hundred acres of woodland. The final action was taken by the board in September, 1752. The terms of payment of the one thousand pounds proclamation money are set forth in the vote of that date. The trustees demanded that a deed of the land be executed by a certain date, or the privilege of having the College established at

that place would be forfeited. Four and a half acres of ground were deeded to the College by Nathaniel Fitzrandolph, and the date of the execution of this deed may be regarded as the date of the College's location in the town where it now stands.

It was determined to proceed with the erection of two buildings, a college hall and a house for the President. It was voted that the college hall be built of brick, if good brick could be made at Princeton. Fortunately, at a subsequent meeting, the vote was rescinded, and stone was selected. The President's house, which was to have been built of wood, was built of brick. The site of the college on the land was selected by Samuel Hazard, and the plan in general was indicated by Dr. Shippen. Each of them acted in association with Mr. Robert Smith, the architect of the building. The ground was broken in July, 1754. Soon afterwards the corner-stone was laid at the northwest corner of the cellar. The building was completed in 1757. It was one hundred and seventy feet long and fifty-four feet wide. At the centre it projected toward the front four feet, and toward the rear twelve feet. What is now the cellar was then the basement. It had, as now, three stories, and was surmounted by a cupola. Twice since its erection, in 1802 and in 1855, the interior of the building has been destroyed by fire; but the honest workmanship of the first builders enabled it to survive both desolations. Dr. Finley, a later President of the College, thus describes it: "It will accommodate about one hundred and forty-seven students, computing three to a chamber. These are twenty feet square, leaving two large closets with a window in each for retirement. It has also an elegant hall of gentle workmanship, being a square of near forty feet, with a neatly finished front gallery. Here is a small though exceedingly good organ which was obtained by a voluntary subscrip-

tion, opposite to which, and of the same height, is erected a stage for the use of the students in their public exhibitions. It is also ornamented on one side with a portrait of his late Majesty at full length, and on the other with a like picture (and above it the family arms neatly carved and gilt) of his Excellency Governor Belcher. The library, which is on the second floor, is a spacious room, furnished, at present, with twelve hundred volumes, all of which have been gifts of the patrons and friends of the institution both in Europe and America. There is on the lower story a commodious dining hall, together with a large kitchen, steward's apartments, etc. The whole structure, which is of durable stone, having a neat cupola on its top, makes a handsome appearance and is esteemed to be the most convenient plan for the purposes of a college of any in North America."

Governor Belcher was not content simply to enjoy the position of the College's official patron. He gave to its interests his time. He commended it to his friends, encouraged the trustees in every way, and was one of its largest benefactors. It was altogether appropriate that the trustees should, as they did, propose to name the new building after him. This honor the Governor declined, and requested the trustees to call the building Nassau Hall, as "the name which expresses the honor we render, in this remote part of the globe, to the immortal memory of the glorious King William the Third, who was a branch of the illustrious House of Nassau." The trustees recorded his letter, and ordered that "the said edifice be in all time to come, called and known by the name of Nassau Hall." The College was removed to Princeton in the autumn of 1756. "In that year," says Mr. Randolph in his memoranda, "Aaron Burr, President, preached the first sermon, and began the first school in Princeton College." The College opened with seventy students.

The erection of this building required a large addition to the funds of the College. The friends of the institution in the Colonies, unable to meet the expense, sent to the mother country a commission to ask contributions. The Governor wrote, in behalf of the commission, to his British friends. Two clergymen were found, who were willing to act as the solicitors. These were the Rev. Samuel Davies, of Virginia, and the Rev. Gilbert Tennent, of Philadelphia. It was necessary to their success that they secure the sanction and commendation of the Synod of New York. The commendation of the Synod was addressed to the General Assembly of the Church of Scotland. It stated the importance of the College to the congregations under the care of the Synod. It set forth the services which the College had already rendered in supplying educated and accomplished ministers for these churches. It certified that Mr. Tennent and Mr. Davies were appointed by both the trustees and the Synod, and recommended them and their mission to the acceptance of the Church of Scotland. Davies and Tennent were well received by the Independent and the Presbyterian ministers of England. The Scottish General Assembly heard their petition favorably and even with enthusiasm, and appointed a committee to draw up an act of recommendation for a collection in the churches. This was the more gratifying because the Synod of Philadelphia or several of its members had endeavored, by correspondence, to put stumbling-blocks in the way of their success, no doubt because of Synod's desire to promote the interests of its own College. Tennent visited his native Ireland, and successfully brought the subject to the attention of the Synod of Ulster. "The mission of these gentlemen," says Dr. Maclean, "was successful beyond all expectation, and they obtained an amount of funds which enabled the trustees to proceed without further delay in the erection of their pro-

posed college hall, and also of a house for the residence of the president and family."[1] Tennent and Davies received in London about twelve hundred pounds sterling; and from the west of England and from Ireland Tennent obtained five hundred pounds. Davies collected in the provinces about four hundred pounds. In addition to this, about three hundred pounds were contributed for funds for candidates for the ministry, and collections for the College were made in the churches in Scotland and Ireland by order of the General Assembly of the Church of Scotland and of the Synod of Ulster.

The College had now been in existence for eleven years. It had a permanent home in a favorable location, and was the possessor of the finest college hall in the country. Effective measures had been taken to heal the schism in the Presbyterian Church. The reunion of the two Synods, which brought to the aid of the College and to its patronage a far larger number of friends than up to this time it had possessed, took place in 1758. But before the reunion took place two of its most important friends passed away. Governor Jonathan Belcher[2] died on Wednesday, August 31. In less than a month his death was followed by the death of President Aaron Burr.

[1] "History of the College," Vol. I, p. 152.

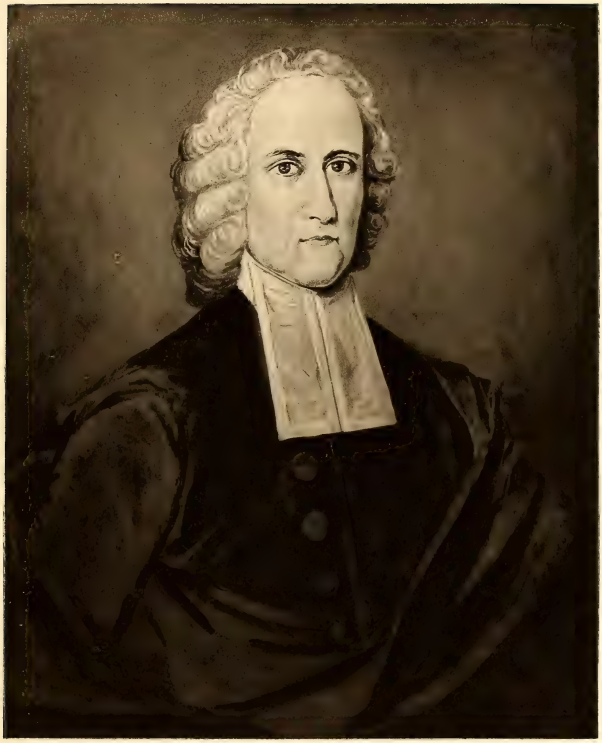
[2] The administration of Governor Belcher in New Jersey was wise and able, and of great advantage to the province as well as to the College. Samuel Smith the historian, and a contemporary, contrasts his career as governor of Massachusetts with his career as governor of New Jersey. In Massachusetts he "carried a high hand in the administration, disgusted men of influence, and, at one time, putting a negative on several counsellors, occasioned so many voices to unite in their applications against him that he was removed from his government." When he was appointed governor of New Jersey "he was advanced in age yet lively, diligent in his station and circumspect in his conduct, religious, generous, and affable. He affected splendor at least equal to his rank and fortune, but was a man of worth and honor. And though in his last years under great debility of body from a stroke of palsy,

Governor Belcher's death was not unexpected. He was almost seventy-six years old, and for several years he had been a paralytic. But President Burr was only forty-one; and it had been hoped that the College, whose curriculum and discipline he had so wisely organized, would have the benefit of his wisdom for many years to come. Born in 1716, he was graduated at Yale in 1735, and was ordained at Newark in 1738. For nine years he was the pastor of the Presbyterian church in that place, and conducted also a large Latin school. In 1747, on the death of Dickinson, he took charge of the College, and was reëlected President under the new charter. The Rev. Caleb Smith delivered, by appointment of the Trustees, a discourse commemorative of President Burr, in which he is presented as a peace-loving, studious and industrious man, of quick and large intelligence, of great wisdom in the administration of the College, devout and earnest as a Christian, and as a preacher "he shone," says Mr. Smith, "like a star of the first magnitude." The following extract from the memorial discourse goes far in explaining the wide popularity he enjoyed and his conspicuous success as President. "He was a great friend to liberty both civil and religious, and generously espoused this noble cause on every suitable occasion. As he abhorred tyranny in the State, so he detested persecution in the Church, and all those anti-Christian methods which have been used by most prevailing parties, somehow or other, to enslave the consciences of their dissenting brethren. He was very far from indulging a party spirit, and hated bigotry in all its odious shapes. His arms were open

he bore up with firmness and resignation, and went through the business of the government in the most difficult part of the late war with unremitting zeal in the duties of his office." No act of his administration, however, gave him greater satisfaction than his grant of the charter of 1748 to the College. From the day of its grant to his death, he was among its most active and generous benefactors.

to a good man of any denomination, however he might in principle differ or in practice disagree as to what he himself, in the lesser matters of religion, judged to be preferable. He was no man for contention, and at a wide remove from a wrangling disputant; these bitter ingredients came not into the composition of his amiable character. His moderation was well known to all men that knew anything of him. A sweetness of temper, obliging courtesy and mildness of behavior, added to an engaging candor of sentiment, spread a glory over his reputation, endeared his person to all his acquaintances, recommended his ministry and whole profession to mankind in general, and greatly contributed to his extensive usefulness."

Four days after the death of Burr, the commencement of 1757 took place. It was the first commencement at Princeton. The graduating class numbered twenty-two. Without any delay a successor was chosen. Seventeen out of the twenty trustees present at the meeting voted for the father-in-law of Burr, the Rev. Jonathan Edwards, of Stockbridge, Massachusetts. It required no little pressure to induce Mr. Edwards to leave Stockbridge and his work among the Indians. It was the more difficult because his life there gave him the time and seclusion needed for study and composition. To quote the language of the trustees, "he came only after repeated requests." An ecclesiastical council, in December, 1757, released him from his labors at Stockbridge. He arrived at Princeton and was qualified as President on the sixteenth of February, 1758. One week later he was inoculated for the smallpox, and died the twenty-second of March. He preached before the College, but did little teaching. We are told that "he did nothing as President, unless it was to give out some questions in Divinity, to the senior class, to be answered before him; each one having opportunity to study and write what he thought proper upon



them. When they came together to answer them, they found so much entertainment and profit by it, especially by the light and instruction Mr. Edwards communicated in what he said upon the questions when they had delivered what they had to say, they spoke of it with the greatest satisfaction and wonder."[1] We can easily understand how severe a blow the death of this great man, almost immediately after his accession to the Presidency, must have been to the College. But the fact that he had accepted the Presidency gave celebrity to the College; and though he was not permitted to labor for it, the College has always derived great advantage from his illustrious name. "Probably no man," says Dr. Maclean, "ever connected with this institution has contributed so much to its reputation both at home and abroad."

Less than a month after the death of President Edwards the Trustees met for the election of his successor. They turned to a graduate of the elder college which had given them three Presidents, and invited the Rev. James Lockwood of Weathersfield, Connecticut, to take the vacant place. Dr. Ashbel Green speaks of him as "a man of great worth and high reputation." He declined the election, as, later, he declined the election to the Presidency of Yale College after the resignation of Clapp, and the Board chose as Jonathan Edwards' successor the Rev. Samuel Davies.

V. The Administrations of Samuel Davies and Samuel Finley.

The election of Samuel Davies to the presidency of the College was the beginning of a new era in its administration. Up to this time the prevailing influence had been that of the

[1] Edwards, "Works," Biographical Introduction.

New England Presbyterians of East Jersey. The first three Presidents were graduates of Yale; and when the fourth election was held another Yale graduate was chosen. But the statement of Mr. Davies, that himself and another gentleman divided with Mr. Lockwood the votes of the Trustees, would seem to indicate that what may be called the New England element had to face formidable rivals in the Board. It is not probable that the Board was divided into parties; but it is not difficult to believe that the Trustees from East Jersey, who owed so much to the two colleges of New England, and who were in sympathy with their methods and aims, held that the College must for some time to come obtain its chief executive officer from among the graduates of Yale and Harvard. Two or three considerations, however, after Mr. Lockwood's declinature led a large majority of the Board to look elsewhere. The now disbanded Log College, whose friends had united with the College of New Jersey in the support of the latter institution, had as yet been given no representative in the executive office; the patronage of the College was more and more drawn from the Middle and Southern Colonies; and the Presbyterian Church was developing rapidly a distinctive and influential ecclesiastical life. Meanwhile two Presbyterian ministers, one of whom was graduated at the school of a son of the Log College, and the other probably at the Log College itself, had discovered gifts which seemed to their friends to fit them for the presidential office. Both were prominent ministers of the Church. One was eminent as a sacred orator, the other as a classical scholar and teacher. One of them lived in Virginia and the other in Maryland: two Colonies to which the College was looking for students. When Mr. Lockwood declined, the Board's attention was fixed exclusively upon these two men: the Rev. Samuel Davies and the Rev. Samuel Finley. The

choice fell upon Mr. Davies. He was chosen at a meeting held the sixteenth of August, 1758. At first, he declined absolutely; partly because of the unwillingness of the Virginia Presbyterians to give him up to the College, and partly because he believed that Mr. Finley would make the better President. But opposition to Finley developed in the Board, and a way was found for the release of Davies from his Virginia parish. A meeting of the Trustees was held in May, 1759, when he was again elected. He began his administration on the twenty-sixth of the following July.

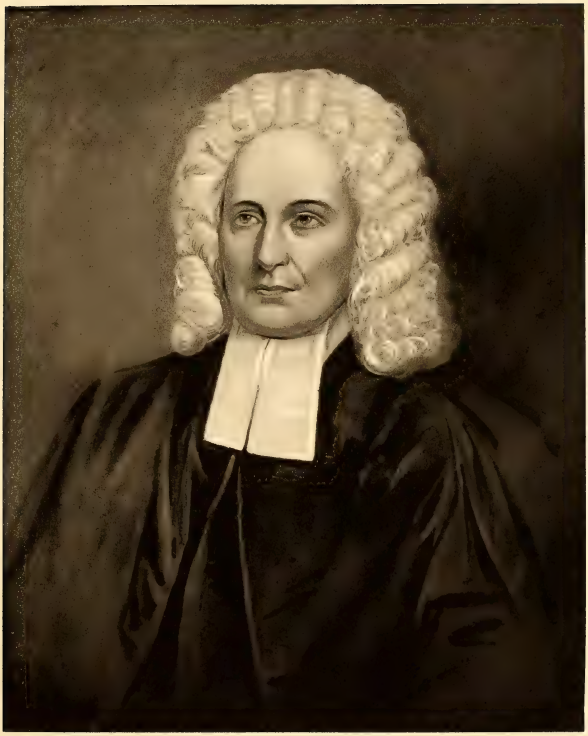
The new President was the most eloquent preacher in his communion. One of the historians of the Presbyterian Church[1] does not hesitate to describe him as "next to Whitefield, the most eloquent preacher of his age." His Celtic blood endowed him with the gifts of vivid emotion and fervid speech. He had passed through a religious experience as violent in its phases as that of Bunyan or of Whitefield. The classical and theological education he had received at the school of Samuel Blair had disciplined his powers without diminishing his enthusiasm. He was in full sympathy with the theology of the evangelical revival, and ardently adopted the measures by which the revival was promoted. In Virginia, where the Church of England was established, and where it was necessary for ministers not connected with the establishment to procure from the General Court licenses to hold religious services, Davies was fortunate enough to obtain one. He was settled at Hanover as the pastor of the church; but his eloquence was heard in the neighboring counties by delighted congregations. "The different congregations or assemblies to which he ministered were scattered over a large district of country, not less than sixty miles in length; and the licensed places for preaching, of which there were seven, were, the

[1] Dr. Gillett.

nearest, twelve or fifteen miles apart."[1] In addition to his work as pastor and preacher, he was the most prominent citizen of his Colony in maintaining and defending the rights secured to the non-conformists by the Act of Toleration. His addresses and correspondence show that the cause of religious liberty in Virginia could not have had a wiser, abler or more faithful advocate. What large-mindedness, catholicity of spirit and diplomatic courtesy could effect was secured by his activity to the dissenting Presbyterian colonists and to their clergy. The contest for toleration was long and doubtful. Indeed, toleration was not finally secured until religious liberty was won by the separation of Virginia from the mother country. But to Davies, as much as to any one man, the Presbyterians of Virginia owed the confirmation of their right as British subjects to worship God after the customs of their fathers. Amid all this work, he found time to take a large and active part in the general work of the growing church to which his congregation belonged. He led the Presbytery of which he was a member in its organization of missionary labors, and no counsel was more highly valued in the Synod than his.

His eloquence and ability and his popularity in Virginia and throughout the Church by themselves might well have led the Trustees to invite him to the presidency of the College. But though never a trustee himself until as President he became a member of the corporation, he was early associated with it. At the commencement of 1753, as a candidate for Master, he defended the thesis *Personales distinctiones in Trinitate sunt æternæ*, and was granted the degree. It was as a *laureatus* of the College, therefore, as well as one of a commission of the Synod, that in November of the same year he sailed for Great Britain with Gilbert Tennent to ask contributions for the institution. The success of the

[1] Maclean's "Hist.," Vol. I, p. 223.



commission was largely due to the profound impression made by the preaching and the charming personality of Davies. Everywhere he went he justified the reputation for eloquence which preceded him. He was heard seventy times in Great Britain, and, it is said, never failed to produce a profound spiritual impression. Nor did his sermons, like those of Whitefield, lose their power to interest when reproduced in type. Undoubtedly, the criticism that their language is often loose and their rhetoric often turgid is just. But they are great discourses, organized by an orator who knew the power of eloquence and how to wield it, suffused with feeling, made substantial by weighty truths and vitalized by the spirit of the Great Awakening. The popularity of Davies as a preacher survived for many years the man himself. Between his death in 1761 and the close of the century, no less than nine editions of his sermons were published in England. These were widely circulated in that country and in America. It is a remarkable tribute to a literary product the whole of which was thrown off rapidly, and the most of which was published posthumously, that was paid by a successor in the presidency, Ashbel Green, more than sixty years after Davies' death: "Probably there are no sermons in the English language which have been more read, or for which there has been so steady and unceasing a demand for more than half a century." Twenty years after this tribute was paid to them, a new edition was published in America and introduced to a new generation of readers by the Rev. Albert Barnes.

Davies began his administration at the college commencement of 1759. His popularity in the Colonies increased the number of the students in attendance to nearly, if not quite, one hundred. The curriculum, so admirably organized during the presidency of Aaron Burr, as far as appears, was not altered or extended. Admission to the

freshman class was granted on the same terms, except that the candidate was required to demonstrate his acquaintance with "Vulgar Arithmetic." The annual examinations of the classes were open to the public, and any "gentleman of education" present might question the students. The custom of punishment by fines, which prevailed, was so far changed that the tutors were permitted to substitute other modes of correction less than suspension. The services of morning and evening prayers were varied; a chapter of Holy Scripture was to be read in the morning, a psalm or hymn to be sung in the evening,—customs which were observed until evening prayers were abolished during the administration of Dr. McCosh. One change in morning prayer made at this time had a much shorter life. It was resolved by the Trustees that the President and tutors might appoint a student to read a passage of Scripture "out of the original language." The catalogue of the college library was published, with a preface written by the President, in which he urged its increase "as the most ornamental and useful furniture of a college, and the most proper and valuable fund with which it can be endowed." The whole number of volumes in the library was less than twelve hundred. "Few modern authors," writes President Davies, "adorn the shelves. This defect is most sensibly felt in the study of mathematics and the Newtonian philosophy, in which the students have but very imperfect helps either from books or from instruments." The question of the length of residence necessary to secure the first degree in the arts was debated by the Trustees; and it was determined that "every student shall be obliged to reside in college at least two years before his graduation."

The "Pennsylvania Gazette" contains an account of the commencement of 1760. The odes on Science and Peace, written by the President and sung by the students, and the

description of the orations of the graduating class, confirm the remark of Ashbel Green, that President Davies "turned the attention of his pupils to the cultivation of English composition and eloquence." His effective oratory, we can easily understand, deeply impressed the students; and the duty of preparing and delivering an oration each month, which he put upon each of the members of the senior class, was no doubt one of the causes of the establishment, a few years later, of the Well-meaning and Plain-dealing clubs, which, as the Cliosophic and American Whig societies, are in existence to-day.

The brief administration of Davies abundantly justified his election to the presidency. Jeremiah Halsey, then tutor, writing soon after Davies' arrival in Princeton to begin his work, says of him: "He has a prodigious stock of popularity,— I think in this respect equal if not superior to the late President Burr. He has something very winning and amiable in his deportment, at the same time commanding reverence and respect, so that he appears as likely to shine in this character as any one that could be thought of on this continent." He was indefatigable in labor, and he worked with an enthusiasm which rapidly broke down a constitution not strong at its best. In January, 1761, "he was seized with a bad cold," which refused to yield to remedies; an inflammatory fever followed. He died February 4, 1761, when only thirty-seven years of age. He was President for only a year and a half. *Heu quam exiguum vitæ curriculum!*[1]

Upon the death of Mr. Davies, the Board of Trustees had no difficulty in choosing a successor. A number of them at Davies' first election had cast their votes for Samuel Finley. Davies himself thought Finley better fitted than himself to perform the duties and bear the burdens of the office. A

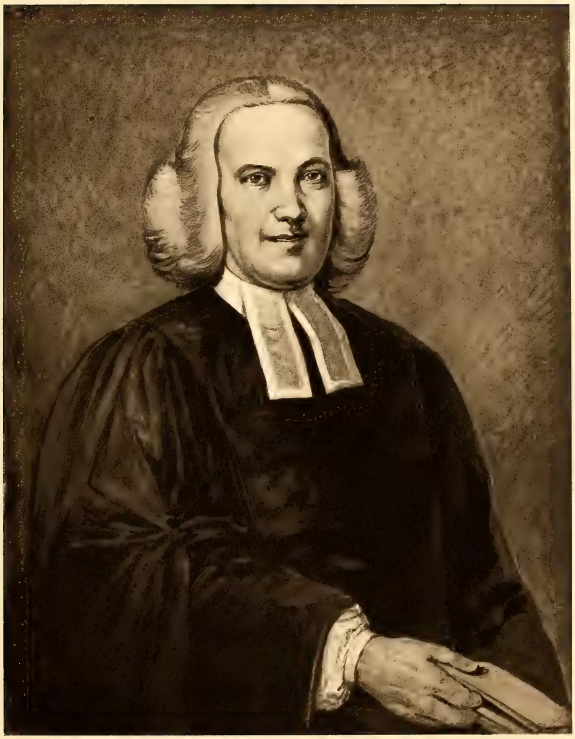
[1] From the inscription on his monument in the cemetery.

meeting of the trustees was called, to be held May 28, 1761; but a quorum not being in attendance, a second meeting was held three days later. At this meeting Mr. Finley was unanimously chosen. For ten years he had been an active member of the Board, and was perfectly conversant with the state of the College. He had acted as President *pro tempore*. Mr. Finley was not a man to postpone an answer to an election for the sake of appearances. He was exceptionally frank and direct in speech and action. We need not be surprised, therefore, that the minute which records his election contains the statement that "the said Mr. Finley, being informed of the above election, was pleased modestly to accept the same." How highly he was regarded by the friends of the College is evident from a letter written by the Rev. David Bostwick, who soon after became a trustee of the College, to the Rev. Mr. Bellamy, in March, 1761. Referring to the death of Davies and the need of a successor, he says: "Our eyes are on Mr. Finley, a very accurate scholar, and a very great and good man. Blessed be the Lord, that such an one is to be found."

Samuel Finley was born in Ireland, in the county of Armagh, of a Scottish family, and was one of seven sons. Early in life he discovered both a taste for learning and fine powers of acquisition. The religious education which he obtained in the family determined his studies in the direction of theology, and he looked forward to the life of a minister, even before his family migrated to America when he was in his nineteenth year. He reached Philadelphia in September, 1734, and as soon as possible he continued his preparation for the ministry. The six years, which intervened between his arrival in 1734 and his license to preach on August 5, 1740, appear to have been passed in earnest study of the classics and divinity. At all events, the attainments for which he was distinguished, which gave to

the Academy instituted by him its high and wide reputation, and which led to his invitation finally to become President of Nassau Hall, make it highly probable, that this period of his life was passed in earnest and continuous study, under the direction of one no less competent than William Tennent, and full of Tennent's evangelical spirit. He was licensed when the evangelical revival was exerting its widest influence. He threw himself into the work of that great movement with enthusiasm, travelling widely and preaching with earnestness, particularly throughout the western part of New Jersey. For six months also he supplied the pulpit of the Second Presbyterian Church of Philadelphia, and was ordained by the Presbytery of New Brunswick in October, 1742. Of the several calls received by him he was disposed to accept one from Milford, Connecticut. His Presbytery sent him there, permitting him to preach at other points, if the way should be open. A second religious society had been established at New Haven, but was not yet recognized by either the civil or the religious authorities. Mr. James Pierpont, a son of the Rev. James Pierpont, was interested in this new church, and invited Finley to preach before it. This was illegal; and on September 5, as he was about to occupy the pulpit, he was arrested and imprisoned. He was indicted by the Grand Jury, convicted of vagrancy, and sentenced to be exiled from the colony. The sentence was executed, and he was unable to induce the authorities to permit his return. In June of the same year he accepted an invitation to become the pastor of the Presbyterian church in Nottingham, Maryland; where he remained for seventeen years. Mr. Ebenezer Hazard, sometime Postmaster-General of the United States, says of Dr. Finley: "He was remarkable for sweetness of temper and politeness of behaviour. He was given to hospitality; charitable without ostentation; exem-

plary in discharge of his relative duties; and in all things showing himself a pattern of good works. He was a Calvinist in sentiment. His sermons were not hasty productions, but filled with good sense and well-digested sentiment, expressed in language pleasing to men of science, yet perfectly intelligible by the illiterate. They were calculated to inform the ignorant, to alarm the careless and secure, and to edify and comfort the faithful." Such a man's pastorate would be likely to bear fruit in the quiet and continuous development of a high sentiment in the community. Before his pastorate he engaged in some religious disputes, and these are embodied in two sermons. Other discussions were carried on by him after his settlement; but his only publications are seven discourses, the last of which is a sermon on the life and character of his predecessor, Mr. Davies. He was above all a student, a teacher, and a faithful, intelligent and successful administrator of the two educational institutions with which he was officially connected. Not long after his settlement at Nottingham he began to gather about him pupils, following the example of William Tennent on the Neshaminy. No doubt he was led into this work by his sense of the need of ministers in the Presbyterian Church; but his pupils were not all candidates for the sacred ministry. The names of some of the more distinguished of these pupils have already been mentioned in another connection. The success of Dr. Finley in the Nottingham Academy, and the impression made by his personality and his learning on his brethren of the ministry, led many of them early to think of him as a suitable candidate for the Presidency of Nassau Hall. He was President for five years. It was a period of quiet but rapid and healthful development. The number of students was increased. The curriculum was enriched. The success of the College is indicated by the fact, that during his administration the sal-



aries of the President and the Faculty were enlarged, and two tutors were added to the teaching force. To the grammar-school, founded by Burr, and taken under the government of the College during Burr's presidency, was added an English school, which the Trustees ordered "to be under the inspection and government of the President of the College for the time being." So large had the College become, that in 1765, at the last commencement held by Dr. Finley, thirty-one students were admitted to the first degree in the arts, and eleven others were made Masters. The President was the most important and laborious of the teachers. Indeed, we are told that it was his unremitted application to the duties of his office that impaired his health and brought about his death when only fifty-one years of age. The impression made by him on his students is well stated by one of them, the Rev. Dr. John Woodhull, of Monmouth. "His learning," says Dr. Woodhull, "was very extensive. Every branch of study taught in the College appeared to be familiar to him. Among other things, he taught Latin, Greek and Hebrew in the senior year. He was highly respected and greatly beloved by the students, and had very little difficulty in governing the College." Dr. Finley's was the last administration during which the instruction of the College was given by the President aided only by tutors. As yet there were no professorships. The earliest professor named in the Triennial Catalogue is John Blair, who was elected the year succeeding Finley's death. During Finley's administration the number of tutors was increased by two. These were Samuel Blair, who, at the age of twenty-six, was called to the Presidency of the College, and the second Jonathan Edwards, only less distinguished than his father as a theologian, and for two years the President of Union College.

During the administration of Dr. Finley the freshman

year was spent in the study of Latin and Greek, particularly in reading Horace, Cicero's "Orations," the Greek Testament, Lucian's "Dialogues" and Xenophon's "Cyropædia." In the sophomore year, the students read Homer, and studied Longinus, etc., geography, rhetoric, logic and mathematics. The public exercises in oratory and disputation, in which Davies was so deeply interested, were increased in number and more highly organized by Finley. Both forensic and syllogistic disputations were held, the former always in the English, the latter often in the Latin language. Even Sundays gave the students no rest from intellectual activity, for disputations on a series of questions prepared on the principal subjects of natural and revealed religion were held before a promiscuous congregation. Once a month, orations of the students' own composition were pronounced before a public audience, and the students were continually exercised in English composition. The institution during this administration was distinctively a college, not in any sense a university. The contact between the teacher and the student was frequent and intimate; the latter was subjected to inspection and to discipline, and his hours were carefully regulated. The relation between tutor and pupil was not unlike that subsisting in the colleges of the English universities. The students were distributed into the four classes which still exist, and the social distinctions between them, which in later years have been recognized by the students themselves, in the days of Finley were determined by the Faculty. "In each of these classes," says the authorized account of the College, "the students continue one year, giving and receiving in their turns those tokens of respect and subjection which belong to their standings in order to preserve a due subordination." The commencement exercises of the College were all announced, and many conducted, in the Latin language. They were elaborate and stately. The academic proprieties were carefully observed, and the

"mixed auditory" must have been impressed, if not edified, by the large use made of Latin.

The period during which Dr. Finley was President was one of great political excitement, in which the institution shared. In 1766 a committee of the Trustees was appointed to prepare an address to His Majesty "for his gracious condescension to these Colonies in the repeal of the Stamp Act." This address must not be taken to indicate a deep-seated loyalty on the part of the Trustees and the other members of the College. On the contrary, there are evidences in the official action of the institution that its loyalty to the mother country had been seriously weakened. In the address presented by the Trustees to the Governor of the Province in 1763, no mention is made of the government of Great Britain, and there are no protestations of loyalty to the King. There was a spirit within the institution, as well as abroad in the Colonies, preparing it for the administration of the "high son of liberty" who was to be Finley's successor. Meanwhile, the College was fortunate to have enjoyed for five years the direction of the clear and largely informed intelligence of Samuel Finley, and to have had infused into its life his own enthusiasm in behalf of religion and the higher learning. Simple in character, calm in temperament, devoted to books, and quiet in manner as Finley was, one might well have predicted that his administration would be a long one, and his life continue to the period of old age; but his too abundant labors broke down his constitution. He was attacked by an acute disease, and died in Philadelphia, after expressing his perfect resignation to the divine will, on July 17, 1766, in the fifty-first year of his age.

VI. The Administration of John Witherspoon.

The death of President Finley was felt by its friends to be a serious blow to the College. It was felt more keenly

because the College had suffered so many times the loss of its President. In the one hundred and fifty years of its life it has had only twelve Presidents, but five of these were in their graves when the institution was only twenty years old. Soon after Dr. Finley's death the Board of Trustees unanimously elected the Rev. Dr. John Witherspoon, of Paisley, Scotland. Richard Stockton, a graduate of the College, a member of the Board, and afterwards, with Dr. Witherspoon, a signer of the Declaration of Independence, was in England at the time; and the Trustees requested him to visit Dr. Witherspoon and urge his acceptance. While awaiting his reply, negotiations were carried on for the admission into the Board of representatives of that portion of the now reunited Presbyterian Church which had taken no part in the establishment of the College, and which up to this time had shown little interest in its maintenance. As part of these negotiations it was voted to increase the Faculty by the election of several professors. One of the new professors, the Rev. John Blair,[1] professor of Divinity and Morality, was chosen Vice-President until the next commencement. Dr. Hugh Williamson, of Philadelphia, was elected professor of Mathematics and Natural Philosophy, and Jonathan Edwards, then a tutor in the College and the son of the former President, professor of Languages

[1] John Blair was a native of Ireland, and was born in the year 1720. He was a younger brother of Samuel Blair, one of the first Trustees of the College. He was educated at the Log College. He was ordained in 1742, and became pastor of the Middle Spring Church in Cumberland County, Pennsylvania. In 1757 he went to Fagg's Manor, and became pastor, succeeding his brother in the pulpit and also as the principal of the classical school. He prepared many students for the ministry. After his resignation as professor of Divinity in Princeton College he was settled as pastor at Walkill, Orange County, New York, where he died December 8, 1771. Dr. Archibald Alexander says of him, that "as a theologian he was not inferior to any man in the Presbyterian Church in his day."

and Logic. News having reached the Trustees that Witherspoon had declined, the Board elected the Rev. Samuel Blair, pastor of the Old South Church in Boston, to the presidency, and appointed him also professor of Rhetoric and Metaphysics. Blair's election was unanimous. He was the first graduate of the College elected to the office. He was only twenty-six years of age. He was the son of the Rev. Samuel Blair, of whom mention has already been made as the founder and principal of the Classical School at Fagg's Manor, in Chester County, Pennsylvania. He was graduated in 1760, and was tutor in the College from 1761 to 1764. No man in the Church at that time gave greater promise. He was successful as a student, as a teacher, and as a preacher; but, more than all, he impressed men by the beauty and strength of his character. His magnanimity had now given to it a signal opportunity for exercise. He was anxious to accept the position to which he had been chosen with cordiality. He had every reason to trust himself in the office; but, like the Trustees, he was convinced that no one else could so well occupy the position as Witherspoon, if only he could be induced to accept it. Therefore he placed his declinature in the hands of a member of the Board, to be presented if it seemed possible to secure Witherspoon, and urged on the Trustees the policy of endeavoring to induce Witherspoon to reopen the question of removing to America. This policy was successful. Witherspoon expressed his willingness to come if he should be reëlected. Blair's declinature was accepted, and Witherspoon became the sixth President of the College.

John Witherspoon was at this time forty-five years of age. He had already had an influential career in the Church of Scotland. He was the son of a minister, and came from a ministerial ancestry. His father was an able

and faithful pastor, and through his mother he was descended from John Knox. When fourteen years of age he entered the University of Edinburgh, and after a course of seven years became a licentiate. Both his college and theological courses gave promise of distinction. "At the divinity hall he stood unrivalled for perspicuity of style, logical accuracy of thought and taste in Sacred Criticism." In 1744 he was presented by the Earl of Eglinton with the living of Beith in West Scotland. There he remained for between twelve and thirteen years. He not only was successful as a parish minister, but he appeared before the public as an author. His first volume gave him national fame. It was entitled "Ecclesiastical Characteristics; or, The Arcana of Church Policy." It was written at the time when the Moderate party was dominant in the Church, and it satirized sharply but without ill nature the principles and the conduct of the Moderates. The wide difference between the platform of the party and the symbolical platform of the Church offered the satirist a fine opportunity. Witherspoon admirably improved it. His work was widely read, exerted a good deal of influence and increased his popularity. In ten years five editions were published. Soon after the publication of the first edition, which did not bear the name of the author, he published "A Serious Apology" for the satire and confessed himself its author. Not long after he published two "Essays in Theology," on justification and regeneration, which made him known as a theologian of ability. The essays embodied and defended evangelical and Calvinistic views. His ministry at Paisley was quite as successful as that at Beith. Several of his discourses were published, and the University of Aberdeen, in 1764, gave him the degree of Doctor of Divinity. At the time of his call to the presidency of the College, he was in reputation behind no man in the Evangeli-

cal party of the Church of Scotland, and was, perhaps, better able than any other to debate in the Assembly with the leaders of the Moderate party, like Blair and Campbell and Robertson.

When Witherspoon came to America the Colonies and the British Government were quarrelling. In 1764 the Stamp Act was passed. The colonists arose in alarm and anger and protested against it. Two years later the Act was repealed. But the fact that it had been passed, and the declaration accompanying the repeal,— namely, that Parliament possessed the right to tax the Colonies in all cases whatsoever,— left in the minds of the colonists a feeling which Lord Shelburne afterwards described as "an unfortunate jealousy and distrust of the English Government." Already this feeling had been manifested in the public exercises at Princeton College. On more than one occasion the College orators had been enthusiastically applauded when unfolding the blessings of political liberty; and after the passage of the Stamp Act, except in the vote of the Trustees expressing their gratitude to the King for its repeal, there is no evidence that in any academic function the union between the Colonies and the mother country was mentioned with gratitude or pride. This silence was in marked contrast with the custom of the College in earlier days, when the greatness of the British Empire was a favorite theme for college oratory. A few years earlier than the date of Witherspoon's arrival, there had been formed in the College two literary societies called the Well-meaning and Plain-dealing clubs, out of which afterwards grew the Cliosophic and American Whig societies. In these clubs the enmity to the home government found frequent and at times violent expression. The College, the province in which it had its home, and the provinces on each side of it, while not so active as Massachusetts or Virginia, were

in sympathy with the population of those energetic and forward Colonies. They rejoiced in the meeting of the first Continental Congress in New York in October, 1765, and in the declaration of that Congress: "That the only representatives of the people of these Colonies are persons chosen therein by themselves, and that no taxes ever have been or can be constitutionally imposed on them but by their respective legislatures."

Witherspoon, with his family, sailed from London in May, 1768, and landed at Philadelphia on the sixth of the following August. He was inaugurated on the seventeenth of the same month, and delivered a Latin inaugural address, on the Union of Piety and Science. He soon showed himself to be an American in feeling, and soon found in the American cause ample opportunity for the exercise of his best gifts. It is not only true, as Dr. Maclean says, that "from the beginning of the controversies which led to the War of Independence and to the severance of the Thirteen United Colonies from their allegiance to the British Crown, Dr. Witherspoon openly and boldly took the part of his adopted country"; it is also true that he brought to this work political talents of the very highest order, and personal traits which made his migration to the country an inestimable blessing to the struggling colonists. He was bold and influential as an agitator; active with both his pen and his voice; one of the foremost of the party of action; not only ready for a declaration of independence, but earnest in his advocacy of it. He never lost hope or courage in the darkest days of the war; and he was wise and active in both State and Church in the constructive period which followed the final victory. Called as a minister to the presidency of a Christian college, he is best and most widely known as a great patriot and statesman; and he must always occupy in history a high place among those few great

characters like Ambrose of Milan and his own ancestor, John Knox, who have been great in both Church and State.

The high reputation of Witherspoon at once lifted the College into a position of prominence which it had never before occupied. The endowment of the College first engaged his activities. The pecuniary embarrassment of the institution was so great that the professor of Divinity, the Rev. John Blair, offered his resignation and it was accepted. Dr. Witherspoon found himself compelled to go upon a begging expedition into New England, from which he returned with subscriptions for one thousand pounds in proclamation money; and this was only the first of several journeys on the same errand. He was an earnest and laborious teacher. He took the place of Mr. Blair as a professor of Divinity. He was most popular and influential as a teacher when instructing his pupils in Mental and Moral Philosophy. In addition to his lectures in Divinity and Ethics, "he delivered lectures to the Juniors and Seniors on Chronology and History, and on Composition and Criticism; and he taught Hebrew and French to those who wished it." Mr. Rives, the biographer of Madison, Witherspoon's most eminent pupil, and Ashbel Green, another of his students, call attention to the emphasis placed by Witherspoon on studies on the constitution of the human mind and on fundamental truth. Dr. McCosh says that Witherspoon was a man of action rather than reflection; and this judgment is correct. Nevertheless, it is probable that no contemporary teacher in America was more successful in impressing upon the minds of his students the great features of the system of philosophy he expounded and defended. When one reflects upon the deep impression made by him on the intellectual life of those who sat in his lecture-room, and who afterwards became eminent, he is ready to believe that no professor in an American college has won greater triumphs as a teacher.

If Witherspoon's strong personality made him an uncompromising college ruler, he only followed the advice which he gave to the tutors, namely: "Maintain the authority of the laws in their full extent, and fear no consequences." At the same time, so inspiriting and stimulating were the man and his lectures that the rigor of his rule is not often mentioned by his pupils. Ashbel Green and Stanhope Smith and James Madison were won by him; their energies were called out, and their powers genially disciplined.

The plans which Witherspoon and the Trustees had formed for the enlargement of the institution were largely frustrated by the political events then occurring in the country. But the college curriculum was extended; the teaching force was increased;[1] endowments were secured;

[1] One of the professors during his administration was William Churchill Houston, who was born in North Carolina in 1740. He came to Princeton and taught in the grammar-school. He afterwards entered the College and was graduated in 1768. He was at once appointed a tutor. In 1771 he was elected professor of Mathematics and Natural Philosophy. When the War of the Revolution began, he entered the army and was for some months a captain. He resigned and resumed his work as professor. But, like Dr. Witherspoon, he was elected to office, first as a member of the General Assembly of New Jersey, then as a member of the Council of Safety, and in 1779 as a member of Congress. He resigned his professorship in 1783 and was admitted to the bar. In 1784 he was again elected to Congress, and was a delegate to the Convention at Annapolis in 1786. He died in 1788.

Another of the professors elected during Witherspoon's administration was Walter Minto, who was born in Cowdenham, Scotland, December 5, 1753. At fifteen years of age he entered the University of Edinburgh; "after completing his preparatory studies he turned his attention to Theology, rather, it would appear from subsequent events, to meet the expectations of friends than from his own unbiased choice." During this period he devoted quite as much time to literature as to divinity, and became a frequent contributor to a periodical called "The Gentleman and Lady's Magazine" and published in Edinburgh. He visited Italy, having in charge as tutor two sons of the Hon. George Johnstone, formerly Governor of West Florida and member of the British Parliament. On his return he resided in Edinburgh as a teacher in mathematics. "His reputation as a man of science appears to have been

a larger body of students than ever before were under the instruction of the Faculty, and they were drawn from a wider area. During his administration the largest class which was graduated in the eighteenth century received their degrees, but it is also true that during his administration the smallest class was graduated. This was not the fault of the President. The position of Princeton on the highway between New York and Philadelphia made it a perilous place during the earlier years of the War of Independence. A critical battle of the war was fought within the limits of the village. The college campus was the scene of active hostilities. Nassau Hall itself was employed as barracks, and cannon-balls mutilated its walls. There are few memorials in Princeton more highly valued to-day than the two cannons now standing in the campus, both of which were used in the War of the Revolution, and left after the battle of Princeton near the College.

Mention has already been made of the Cliosophic and American Whig societies, the two literary societies of the College, which have been in existence from the date of their

considerable, arising probably from his correspondence with the philosophers of Great Britain, and several minor publications on the subject of Astronomy." In connection with the Earl of Buchan, he wrote the life of Napier of Merchiston, the inventor of logarithms; the Earl writing the biographical portion, and Minto the scientific portion, including a vindication of Napier's claims to the original invention. He sailed for America in 1786, and became principal of Erasmus Hall, a school at Flatbush, Long Island. In 1787 he was called to the professorship of Mathematics and Natural Philosophy in Princeton College as the successor of Ashbel Green. "Of his colleagues and pupils Dr. Minto enjoyed the confidence in an unusual degree." He was the treasurer of the corporation. He received continual applications from parents to receive their sons beneath his roof on account of the advantages which they supposed would be enjoyed within the limits of his domestic circle. The text-books in mathematics which his pupils used were prepared by himself. He died in Princeton, October 21, 1796.— Abridged from the "Princeton Magazine," Vol. I, No. 1.

foundation to the present time. These societies had their beginning in two debating clubs. The earlier name of the American Whig Society was the Plain-dealing Club; that of the Cliosophic Society, the Well-meaning Club. These earlier societies appear to have been organized during the excitement caused by the passage of the Stamp Act. In both of them the patriotism of the College found expression; but out of their rivalry there grew serious disturbances. These led the Faculty, in 1768, to forbid their meetings. The societies were soon revived under different names; the Plain-dealing adopting a name indicating the political views of its members, the Well-meaning one expressive of its literary aims. But politics was not the exclusive interest in the one, nor was literature in the other. One word in the motto of the Whig Society is *literæ;* and the founders of Clio Hall were quite as much in sympathy as those of the Whig with the aims and struggles of the Colonists. The College itself does not possess a more distinguished list of founders than does each of these societies. William Paterson, Luther Martin, Oliver Ellsworth and Tapping Reeve laid the foundations of Clio Hall, and James Madison, John Henry and Samuel Stanhope Smith revived the Plain-dealing Club under the name of the American Whig Society. The interior life of these institutions is not open to the public. Their members have pursued the aims of the society in essay and oration and debate with the freedom which belongs to sessions held *in camera.* Their judges have been their peers. The Faculty of the College during all their life have accorded to them great freedom, and have interposed only when the violence of youthful feelings seemed likely to injure, if not to destroy, the societies themselves. Fortunately, crises of this kind have been very few. The sense of independence and responsibility has given to the societies dignity, and they have earned the tribute paid

in later years by President McCosh, that "no department of the College has conferred greater benefit upon the students than have Whig and Clio Halls."

Perhaps, at no later period in their history have they been more useful than they were during the administration of John Witherspoon. Life, during the periods immediately preceding the Revolutionary War and immediately succeeding it while the Constitution was being formed and adopted, was intense. During the first period the question of the maintenance of independence was agitating every man; and, during the second, the problem of the new government which was to unite the victorious Colonies offered itself for solution to every thoughtful mind. It is an interesting fact that the two plans of constitutional government for the United States, which were debated at length in the Convention that formed the Constitution, were presented to that body by two of the founders of these literary societies. The one which laid the greater stress on the rights of the individual States was presented by William Paterson of New Jersey; the other, which contemplated a stronger federal government, was proposed by James Madison of Virginia. During the war the societies, with the College, suffered greatly; but when the war ended they were revived. Originally, each society had a patronage dependent upon the sections from which its members came. Ashbel Green, who was active in reviving the American Whig Society after the war, says that at the time of this revival "the sectional patronage was entirely done away." Princeton's interest and Witherspoon's labor in the cause of the Colonies against the mother country received at the close of the war what the sons of Princeton have always interpreted as an honorable recognition. When the soldiers of the army mutinied and surrounded the State House in Philadelphia, where the Continental Congress was sitting, Princeton was

selected as the temporary capital of the United States. For several months the Congress held its sittings in the Library Room of Nassau Hall, and the rooms of the students were used by committees. At the commencement of 1783 "we had," says Ashbel Green, "on the stage with the Trustees and the graduating class, the whole of the Congress, the Ministers of France and Holland, and George Washington, the Commander-in-chief of the American army." Washington contributed for the uses of the College fifty guineas, which the Trustees employed to procure the portrait of him, painted by the elder Peale, which now hangs in the portion of Nassau Hall in which the Congress sat. Writing in 1842, Dr. Green says: "The picture now occupies the place, and it is affirmed the very frame, that contained the picture of George the Second, which was decapitated by Washington's artillery."

At the close of Dr. Witherspoon's administration in 1794, the College had been in existence nearly half a century. In the careers of those whom an institution has trained, after all, is to be found its title to honor or condemnation. The general catalogue of no collegiate institution, for the first fifty years of its existence, presents a more remarkable series of great names in Church and State. The clerical, medical and legal professions are represented by influential and illustrious names. The cause of the higher education is represented by great teachers and administrators. To the Continental Congress and to the Continental army the College gave eminent and patriotic members and officers. The graduates of no other college were so numerous or so influential in the Constitutional Convention. Its alumni of this period were to be found in the two Houses of Congress, in the Legislatures of the different States, and in the chairs of Governors, in the seat of the Chief Justice, in the courts of the various States, in the Cabinets of Presidents, and as

envoys of the Republic at foreign capitals. Of the earlier administrations, the administration of Witherspoon is the most illustrious if judged by the brilliant careers of its students. It was given to no other man in the eighteenth century to take the most prominent part in the education of thirteen presidents of colleges. During his presidency there were graduated six men who afterwards became delegates to the Continental Congress, twenty men who represented their respective commonwealths in the Senate of the United States, and twenty-four who sat as members of the House of Representatives. Thirteen were Governors of Commonwealths, three were Judges of the Supreme Court, one was Vice-President, and one was President of the United States. Upon the characters of most of these Witherspoon set his mark. They were imbued with his views in philosophy and morals. His high and profound religious character gave tone to their lives; and his patriotism wrought in them as an inspiration. If the greatness of a man is to be measured by the influence he has exerted on other minds, John Witherspoon must be remembered as one of the foremost men of the Republic during its heroic period.

The close of his administration was but little in advance of the close of his life. He was able to preside at the annual commencement on the twenty-third of September, 1794, and less than eight weeks afterwards, on the fifteenth of November, *veneratus, dilectus, lugendus omnibus*,[1] he passed to his reward.

VII. The Administrations of Samuel Stanhope Smith and Ashbel Green.

Up to the close of Dr. Witherspoon's presidency, the College during each administration derived its special traits

[1] From the inscription on his tombstone.

almost wholly from the President. He determined its curriculum; he exercised its discipline in all serious cases; he begged money for its maintenance; he led its religious life; he taught several branches of learning to the members of the higher classes. The distance at which many of the Trustees lived, and the difficulties of travel, prevented frequent meetings of the Board, and threw on him responsibilities in number and variety far beyond those now devolved on college presidents. The Faculty of Instruction was made up of himself and two or three tutors. The latter, by the constitution of the College, were so completely under his direction as scarcely to deserve the name of colleagues. The relation between the President and the students was immediate and close. He stood to them *in loco parentis;* and they felt at liberty to go to him at all times for advice and for aid.

Princeton was fortunate in its Presidents. Each was fitted by his character and prepared by his previous career for the conduct of an office of this character. All had been pastors. In obedience to what he believed to be a divine vocation, each in early manhood had undertaken the cure of souls. Some of them had successfully conducted private schools, and all had had their religious affections warmed by the Evangelical Revival. If some of the readers of this historical sketch should be disposed to criticise it because so much attention has been given to the Presidents, the answer is obvious: the life of the College was determined and directed almost wholly by the President for the time being. To send a student to Princeton was to commit him to Samuel Davies, or Samuel Finley, or John Witherspoon, for the formation of his character, for the discipline of his faculties, and in some measure for the direction of his subsequent life.

The death of Witherspoon is the point in the life of the

College at which the President loses much of his relative prominence. Up to this point the Chief Executive gives character to the institution; from this point onward the institution has a life of its own. Of course, the President is always the great figure in a college. But the Presidents of Princeton after Witherspoon are far less prominent than the institution, and the success of their administrations is due to the exaltation of the College at the expense of activities to which their gifts would otherwise have impelled them. Jonathan Edwards expected to find in the presidency of the Princeton College of his day an opportunity for literary activity, and planned to compose here a great Philosophy of History with the title, "The History of Redemption"; but James McCosh, though always industrious as a writer, found the administrative duties of his position so various and so commanding as absolutely to forbid the composition of volumes like those which had given him distinction before he came to America.

On the sixth day of May, 1795, the Trustees unanimously elected Dr. Samuel Stanhope Smith Dr. Witherspoon's successor. Dr. Smith had been Vice-President since 1789, and from that time on had relieved the President of many of the burdens of his office. He accepted at once, appeared before the Board, and took the oath of office. His inauguration was postponed until the next commencement, the thirtieth of September following, when he delivered an inaugural address in the Latin language. For the first time, the salary of the President was designated in the coinage of the United States. It was fixed at fifteen hundred dollars a year, with the usual perquisites.

The new President was a native of Pennsylvania, and the son of the pastor of the Presbyterian church of Pequea. His mother was a sister of Samuel Blair, the head of the Academy at Fagg's Manor. He was the first alumnus of

the College to fill the presidency. He was graduated in 1769, and as the first scholar of his class pronounced the Latin salutatory. A year after his graduation, when twenty-one years of age, he returned to Princeton as tutor in the College, and for the purpose of reading Divinity under Dr. Witherspoon. His special duties as tutor were to give instruction in the classics and in belles-lettres. Here he remained until 1773, when he went to Virginia as a missionary. The interest awakened by his preaching was deep and wide-spread. "Throughout the Middle and Southern States," says Dr. Philip Lindsley, "he was regarded as a most eloquent and learned Divine by his contemporaries." It was the impression made by him as a preacher and a man of culture that led to his call as the first President of Hampden Sidney College. Here he labored as President three or four years. The state of his health compelled him to resign. In 1779 he was invited to become Professor of Moral Philosophy at Princeton, and though strongly attached to the work in which he had been engaged in Virginia, he accepted, and from this time on labored for his Alma Mater. He came only two years after the battle of Princeton. Dr. Witherspoon was a member of Congress, and a large amount of administrative work fell on Professor Smith. This work was done under most difficult conditions, for he was never strong; and on several occasions he was prostrated by hemorrhages like those which compelled him to retire from Hampden Sidney. Yet he neglected no work; and his learning obtained recognition from the two older colleges of New England and from learned societies. In the year 1785 he was made an honorary member of the American Philosophical Society, and delivered its anniversary oration — an address intended to establish the unity of the species. In 1786 he was engaged, with other eminent ministers of the Church with which he was connected, in

preparing its form of government with a view to organizing the General Assembly.

Dr. Smith was anxious to extend the course of instruction and to enlarge the teaching body. Besides himself, at the time of his accession to the presidency, Dr. Minto was the only professor. Dr. Smith established a Professorship of Chemistry the year of his accession to the presidency. The first occupant of the chair was John Maclean, a native of Glasgow and a graduate of its University. When he had completed his medical course, he gave special attention to chemistry, studying at Edinburgh, London and Paris. While at Paris he adopted new theories, not only in chemistry, but in government. He became a republican and emigrated to the United States. Dr. Benjamin Rush, of Philadelphia, to whom he brought letters, recommended him to settle in Princeton and practise his profession. Dr. Rush, at the same time, recommended the College to secure his services as a lecturer in chemistry. The lectures made a profound impression. In 1795 he was elected to the first chair of Chemistry established in any college in the United States. It was through Dr. Maclean that Princeton College was enabled to perform a valuable service for Yale College. Benjamin Silliman, the first Professor of Chemistry in Yale College, writes as follows in his diary: "Brief residence in Princeton. At this celebrated seat of learning an eminent gentleman, Dr. John Maclean, resided as Professor of Chemistry, etc. I early obtained an introduction to him by correspondence, and he favored me with a list of books for the promotion of my studies. I also passed a few days with Dr. Maclean in my different transits to and from Philadelphia, obtained from him a general insight into my future occupation, inspected his library and apparatus, and obtained his advice respecting many things. Dr. Maclean was a man of brilliant mind, with all the acu-

men of his native Scotland, and a sparkling wit gave variety to his conversation. I regard him as my earliest master of chemistry, and Princeton as my first starting-point in that pursuit, although I had not an opportunity to attend any lectures there." All accounts of Professor Maclean show that the admiration expressed for him by Dr. Silliman was general. Archibald Alexander visited Princeton in 1801, and wrote of him as one of the most popular professors who ever graced the College. "He is at home," says Dr. Alexander, "almost equally in all branches of science. Chemistry, natural history, mathematics and natural philosophy successively claim his attention." For a period of seventeen years he was professor in Princeton College. In 1812, owing to his impaired health, and believing that a milder climate would restore it, he resigned and accepted the chair of Natural Philosophy and Chemistry at William and Mary; but before the first college year closed, illness compelled him to resign. He returned to Princeton, and died in 1814.

The funds of the College and its buildings suffered greatly during the War of the Revolution. Its library was scattered, and its philosophical apparatus almost entirely destroyed. The Trustees appealed to the State of New Jersey for aid, and the State granted six hundred pounds proclamation money a year, for a period of three years; the use of the money being limited to the repair of the College buildings, the restoration of the College library, and the repair and purchase of philosophical apparatus. This appropriation was intended simply to make good losses which the College had suffered as a consequence of the war; and if the influence exerted by the College on behalf of the independence of the Colony is considered, it must be regarded rather as the payment of a debt than as a gift.

Dr. Minto, the Professor of Mathematics and Natural

Philosophy, died in 1796. The College was too poor to fill his place with another professor, and the work of his chair was taken by Professor Maclean. The reputation which Professor Maclean gave to the College led to applications on the part of students who desired to pursue only the scientific part of the college curriculum. These applications were granted by the Board, and a resolution was passed not only that they should be permitted to read on scientific subjects only, but also that they should receive certificates of their proficiency, to be publicly delivered to them on the day of commencement, the College reserving to itself the privilege of bestowing honorary degrees on those who had highly distinguished themselves in science in this or other colleges.

As though the College had not been sufficiently disciplined by its poverty and the calamities incident to the War of Independence, Nassau Hall, March 6, 1802, except the outer walls, was destroyed by fire. This was the second destruction of the library and a large part of the philosophical apparatus. The Trustees met on the sixteenth, and at once determined to rebuild upon the original plan of the College, making, however, a few alterations, partly with a view to security from fire, and partly to increase the room devoted to instruction and philosophical apparatus. An address was issued to the people of the United States, reciting the design and the history of the College, and appealing to the friends of religion, of science, and of civil liberty for contributions for the rebuilding of the hall and the endowment of the institution. Forty thousand dollars were subscribed. This sum was far from enough to put the institution in the condition in which it was before the fire. A special address was therefore sent to the General Assembly of the Presbyterian Church asking that speedy and liberal contributions be made in all the churches subject to the Assembly's care. So successful

were the labors of the board and of the President to increase the funds of the institution, that they not only rebuilt Nassau Hall, but added two new buildings—the Philosophical Hall, which stood upon the site of the John C. Green Library, and a building for sophomore and freshmen recitation rooms and the library, the building now used for the College Offices. South of the latter building, where Reunion Hall now stands, was built a dwelling-house for the Professor of Languages, which was occupied until it was taken down in 1870. Not long before this, immediately in front of the Green Library, and on a line with the President's (now the Dean's) house, had already been built a dwelling-house for the Professor of Mathematics and Philosophy. On the highest floor of the building now known as the College Offices two rooms were set apart for the Cliosophic and American Whig societies. In all this work Dr. Smith took the lead; and, a large part of his time being taken up in travelling and soliciting funds, the Rev. Ashbel Green, a trustee of the College and pastor of the Second Presbyterian Church of Philadelphia, acted as President during his absence. The success attending the efforts to rebuild Nassau Hall and to add the buildings already mentioned encouraged the Trustees to increase the number of professors. The College was growing so rapidly in numbers that it was necessary to relieve the President of a part of his duties. Meanwhile Dr. Maclean was feeling greatly the burden of teaching Mathematics in addition to Chemistry and Natural Philosophy. In 1802 the chair of Languages was founded, and William Thompson[1] was

[1] William Thompson, in 1802, was called from Dickinson College, Pennsylvania, where he had been Professor of Languages, to the chair with the same title in Princeton. Dr. Maclean ("Hist.," Vol. II, p. 45) says of him: "He had the reputation of being an accurate scholar, a good teacher and an excellent man. He was advanced in life when he became professor in Princeton College, and after a few years, his mind giving way under the pressure of arduous duties, he was constrained to give up his position, and died not long after."

chosen its professor. In 1803 Dr. Henry Kollock,[1] a graduate of the class of 1794, was made Professor of Theology, and Andrew Hunter, also an alumnus, was made Professor of Mathematics and Astronomy.

A report from the Faculty to the Board describes in great detail the curriculum, of which Dr. Maclean justly says that no one, after reading it, can fail to see that the labors of the President, professors and tutors must have been extremely arduous, that the course of instruction was liberal, and that in many respects it would compare favorably with that of the College at a much later date. So rapidly did the number of students increase, that in 1805 it was proposed to erect an additional building. It was thought that a gentleman interested in scientific pursuits would aid the College in this matter; but his offer was withdrawn, with the result that seventy students were compelled to room elsewhere than in Nassau Hall. How rapid this increase was may be inferred from the fact that in 1806 fifty-four members of the senior class were admitted to the first degree in the arts. At no previous period in its history had the College attained an equal degree of prosperity and reputa-

[1] Henry Kollock was born at New Providence, New Jersey, December 14, 1778, and was graduated at Princeton, 1794. In 1794 he was appointed tutor, with John Henry Hobart, afterward Protestant Episcopal Bishop of New York, who says of Kollock: "Although he is a Democrat and Calvinist, he is the most intelligent, gentlemanly and agreeable companion I have ever found." He pursued his theological studies without a preceptor, and "made considerable proficiency," says Dr. Carnahan, "in Hebrew, Chaldee and Arabic." His teachers in Theology were the great English theologians, Anglican and Puritan. He was licensed to preach in 1800, and soon after became pastor of the church of Elizabethtown. In 1803 he returned to Princeton as pastor and professor of Theology. In 1806 he accepted a call from the Independent Presbyterian Church of Savannah. He died December 29, 1819. Dr. Carnahan, Bishop Capers, of the Methodist Church, and the Hon. John M. Berrien, of Georgia, all speak of him as a man of great eloquence, charming in society, and exceptionally faithful and acceptable as a Christian pastor.—*Vide* Sprague's "Annals," Vol. IV, pp. 263 *et seq.*

tion. The Faculty consisted of a President, four professors, three tutors, and an instructor in French, and the number of students had risen to two hundred. Indeed, the number of students was almost too large for the Faculty. Disturbances occurred which compelled that body to invoke in their behalf the authority of the Trustees. Commencement day was regarded as a public holiday for the population of the entire district in which the College was situated. It furnished an occasion for other than academic sport. "Eating and drinking," says Dr. Maclean, "fiddling and dancing, playing for pennies, and testing the speed of their horses, were the amusements in which no small numbers of those assembled on such occasions were wont to indulge. And, when a lad, the writer once witnessed a bull-baiting on the College grounds while the exercises were going on in the Church." Just because of the College's prosperity, discipline was difficult to exercise; but, on the whole, the internal life of the institution was sound, and had the Trustees not interfered with the Faculty, it is probable that the difficulties arising from time to time between the students and their instructors would have been more easily composed.

In 1810 and 1811 conferences were held between a committee of the Trustees and a committee of the General Assembly of the Presbyterian Church, on the subject of establishing a theological seminary for that Church. The intimate relations between the College and the General Assembly, the large support that the College had received from Presbyterians, and the benefits which in return it had conferred upon that communion, led both the Trustees of the College and the Committee of the General Assembly to consider seriously the question of affiliating the Theological Institution so closely with the College as to make the two institutions one. This plan was soon abandoned. But the Trustees and the Committee concurred in the belief

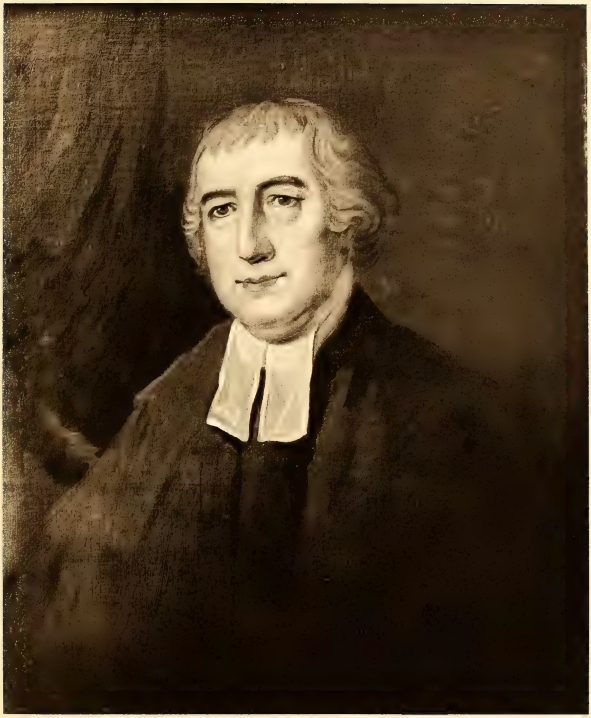
that the Seminary might well find its home near to the College; and an agreement was made by which the Trustees engaged not to appoint a professor of theology in the College should the Seminary be permanently established at Princeton. The College retained its freedom, and the Seminary was established as an institution of the General Assembly, beginning its life in 1812. While the immediate effect of the establishment of this new institution was, as Dr. Maclean has said, to bar for many years all collection of funds for the improvement of the College, both derived substantial advantages from their establishment in the same town, and from their warm friendship.

Dr. Smith resigned in 1812. He lived seven years after his retirement. He revised and published some of his works. He died on August 21, 1819, in the seventieth year of his age. The graduates of the College during his administration did not, as a class, gain the distinction reached by those graduated under his predecessor; but the list includes a Vice-President of the United States, two Presidents *pro tempore* of the United States Senate, nine United States senators, twenty-five members of the House of Representatives, four members of the President's Cabinet, five ministers to foreign courts, eight Governors of States, thirty-four judges and chancellors, and twenty-one presidents or professors of colleges.

Dr. Ashbel Green's administration of the College, soon after the burning of Nassau Hall, in 1802, was so successful, that upon Dr. Smith's resignation he was unanimously chosen the President. When elected he was a trustee. He was an alumnus. His father, the Rev. Jacob Green, a graduate of Harvard, was one of the trustees named by Governor Belcher in the second charter; his grandfather, the Rev. John Pierson, a graduate of Yale, was one of the promoters of the College and a trustee under the first char-

ter; and his great-grandfather, Abraham Pierson, a graduate of Harvard, was one of the founders of Yale, and its first president or rector. His father had acted as President of the College, with the title of Vice-President, during the period intervening between the death of Jonathan Edwards and the election of Samuel Davies. Ashbel Green was born at Hanover, in Morris County, New Jersey, in 1762. He was graduated at the College in 1793, and delivered the valedictory oration. Immediately after graduation he was appointed tutor, and two years afterwards was elected Professor of Mathematics and Natural Philosophy. After holding his professorship for a year and a half, he accepted a call from the Second Presbyterian Church of Philadelphia. In this position he had from the beginning an eminent career. His fine presence, courtly manners and prominent family connections made him an eminent citizen of Philadelphia. As Philadelphia at that time was the national capital, he was brought into intimate contact with some of the most eminent men of the country. His autobiography is one of the interesting personal records of the period. He had scarcely been settled in Philadelphia when the work of reorganizing the Presbyterian Church for the now independent United States was begun. This work was contemporaneous with the formation of the Constitution of the country. Young as he was, no minister of the Church — not even Dr. Witherspoon — was more influential in this important and difficult work. From the first he was in favor of the separation of Church and State, and strongly advised those changes in the Scotch Confession of Faith which placed the Presbyterian Church of this country specifically on the platform of the widest religious liberty.

He was a high Calvinist and a strong Presbyterian, active in the Church's judicatories and deeply interested in the organization of its missionary work. He was elected chaplain



of the Congress of the United States in 1792, with Bishop White, and was reëlected by every successive Congress until, in 1800, the Capital was removed from Philadelphia to Washington. During his pastorate in Philadelphia he made two extended journeys, one to New England and the other to Virginia, and was received in both sections of the country as a man of eminence. He was deeply interested in theological education; was one of the original committee of the General Assembly to organize a theological seminary; and was the author of the plan for a theological institution which the Assembly adopted, and to which it gave effect in the institution at Princeton. He was President of its Board of Directors from the beginning until his death in 1848; and when, in 1824, the trustees of the Theological Seminary were incorporated, he was made one of them, and continued a trustee for the remainder of his life. At the time of his election to the Presidency of Princeton College he was the best-known and probably the most influential minister of the Presbyterian Church.

On October 29, 1812, after having been a pastor for more than twenty-five years, he left Philadelphia for Princeton, and entered upon the duties of the College Presidency. The Trustees, before finally adjourning, elected Mr. Elijah Slack Vice-President of the College and Professor of Mathematics and Natural Philosophy, and chose two tutors. Soon after Mr. Lindsley was elected Professor of Languages. During the first year of Dr. Green's administration these gentlemen were the Faculty. The year was one of great excitement throughout the country. It was the year of the beginning of the second war with Great Britain. The excitement of the nation was reflected in the life of the College. Discipline was difficult. Soon after Dr. Green's induction disturbances became so serious as almost to reach the point of a general rebellion. The conduct of the Faculty

and of Dr. Green in the suppression of the disturbances and in disciplining the offenders appears to have been eminently wise; certainly, it was so regarded by the Board of Trustees. The latter body put on record its opinion that the Faculty manifested a degree of prudence, vigilance, fidelity and energy that deserved the warmest thanks of every friend of the College. The succeeding year was passed, not only without a recurrence of the difficulties, but with good order and a profound religious movement. This was true also of the year 1815. But the college year of 1816–17 proved "to be the most turbulent year of Dr. Green's administration." It was the year of the great rebellion, and was ended with the dismission of a large number of students. The action of the Trustees, or the remarks of some of them following the rebellion, the Vice-President of the College interpreted as a reflection on himself, and he resigned. Dr. Slack was a man of ability, and indeed of eminence, in the departments under his charge; and Dr. Maclean, who knew him, pays a high tribute to his character, his fidelity and ability. The vacancy caused by his resignation was filled by the election of Professor Henry Vethake, a member of the Faculty of Rutgers College. In 1818 a chair was added, with the title of Experimental Philosophy, Chemistry and Natural History. Dr. Jacob Green, a son of the President and a graduate of the University of Pennsylvania, was elected, and filled it with ability until his father's resignation.

Meanwhile, as the College was increasing in numbers, the Trustees proposed to build a new edifice and to place its students under the government of an entirely different Faculty, so soon as the number of students should render it expedient to do so. A site was not selected, but a committee was appointed to seek one within the limits of the village, and resolutions looking to the endowment of this new college were passed. The plan failed of success. Had

this succeeded, it is probable that Princeton University today would be a collection of small colleges under one corporation. In 1819 the qualifications for admission to the College were made more severe; but the regulations adopted by the Trustees could not be enforced, owing to the inefficiency of the preparatory schools on which the College depended for students. The subject of discipline was oftener before the Trustees during this administration than during any other, and in a resolution the relation of the Faculty to the students was fixed. Dr. Green's health compelled him to resign in 1822. No one of his predecessors had before him more difficult problems connected with the interior life of the College. These he solved with great wisdom and conscientiousness. The Trustees received his letter of resignation with deep regret. When they accepted it they addressed him a letter in which they said: "In accepting your resignation, they cannot withhold the expression of their highest respect for your ministerial character, your general influence in the Church of God, your uniform and unwearied exertions to promote the best interests of the students under your care, for both time and eternity. Under your auspices the College has not only been extricated from its financial difficulties, but it has secured a permanent source of increasing income, while it has sent forth a number of students not exceeded in former times, calculated to give stability to its reputation, a ledge for the continuance and the growth of its usefulness to the Church and State." Soon after his retirement from the presidency, he returned to Philadelphia, where he had been so eminent and successful as a pastor, and lived for twenty-two years a life of great activity and usefulness. He was influential particularly in the missionary work and in the judicatories of the Church. He was eminent as a citizen and a churchman. He was most deeply interested in the religious life of the students

while connected with the College. He was strongly attached to the Church in which he was born, and which he had done so much to organize after the Revolutionary War. Probably he was at his best when addressing a deliberative body or acting as a counsellor upon a committee. In these two positions he was unexcelled; and it was his eminence and reputation as a counsellor and legislative speaker that led his successor, Dr. Carnahan, to say at his burial: "By his talents he was fitted to fill any civil situation, and by his eloquence to adorn the halls of our National Legislature." He died when eighty-five years of age, in the year 1848, at Philadelphia, and was buried at Princeton, in the cemetery where his predecessors were at rest.

VIII. The Administrations of James Carnahan and John Maclean.

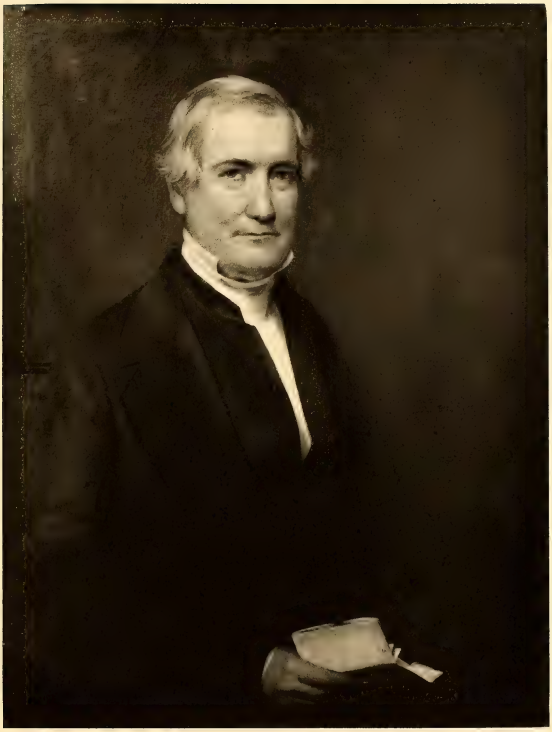
After the resignation of Dr. Green, the Trustees elected as President Dr. John H. Rice, of Richmond, Virginia. Dr. Rice was the pastor of the Presbyterian church in that place, an eloquent and widely popular preacher, an influential writer on ecclesiastical and theological subjects, and deeply interested in collegiate and theological education. Owing to the severe illness with which he was suffering at the time of his election, and which continued for several months, he was unable to respond to the invitation until March 14, 1823. In a letter of that date, he declined the position, believing that he was called to labor in the South; and not long afterwards he accepted a call to the chair of Systematic Theology in the Theological Seminary at Hampden-Sidney, Virginia. Meanwhile, the Trustees appointed Professor Lindsley to the Vice-Presidency, and put on him the duties of the higher office until the President-elect's

arrival in Princeton. Mr. John Maclean was made teacher of Mathematics and Natural Philosophy. Professor Lindsley, Mr. Maclean and two tutors constituted the Faculty, and about eighty students were in residence. On receiving Dr. Rice's declinature, the Trustees at once elected Vice-President Lindsley to the Presidency; but Dr. Lindsley declined, probably because the election was not unanimous. The Board then chose the Rev. James Carnahan, a native of Pennsylvania, and, at the time of his election, forty-eight years of age. Through both father and mother he was descended from Scoto-Irish Presbyterians who had settled in the Cumberland Valley. His father had been an officer of the army of the Colonies during the Revolutionary War. Mr. Carnahan was graduated at Princeton in 1800 with high honors. After a year's theological study under the Rev. Dr. John McMillan of Cannonsburg, Pennsylvania, he returned to Princeton and was for two years a tutor in the College. Although earnestly pressed to remain, he resigned in 1803. He labored first as a pastor, largely in the State of New York, and afterwards as a teacher. For eleven years preceding his election he taught with great success an academy at Georgetown in the District of Columbia. Throughout the communion of which he was a minister he was highly esteemed as a man of high character, excellent judgment and absolute devotion to whatever work he gave himself.

The condition of the College was such as to make the office of President anything but inviting. The students were few, the income was small. There was almost no endowment. Repeated efforts had been made to increase the permanent funds, but it appeared impossible to excite any general interest in its welfare. There were conflicting views within the Board of Trustees as to the general policy of the College, and the personal relations between some of

the members of the Board were severely strained. Happily, Dr. Carnahan was unaware of the whole truth when the office was tendered to him. Had he known all, he would undoubtedly have declined. Indeed, so depressed was he by these difficulties that not long after his acceptance he made up his mind to abandon the office; and he finally retained his place only because of the earnest pleadings of his young colleague, Professor Maclean. Notwithstanding these exceptional burdens and perplexities, his administration after a few years became, and continued to be, singularly successful. The number of students was largely increased. The curriculum was enriched and developed. The Faculty was enlarged by the foundation of new chairs, and by the election of professors, some of whom became eminent in their respective departments, and whose memories are to-day among the most highly valued possessions of the University. The Triennial Catalogue contains the names of thirty professors who were elected during Dr. Carnahan's Presidency. Among them are several of the most distinguished names in the annals of American science and letters. The discipline of the College, though lenient, was firmly and equitably administered, and the influence exerted by the College on the students during their residence had never before been stronger or more beneficent.

The success of Dr. Carnahan was due in part to his calm temperament, the fine balance of his faculties, his unselfish devotion to the College and his patience under adverse conditions, partly to the liberty of action granted by him to his younger colleagues in the Faculty, and largely to the remarkable enthusiasm, energy and intelligence of the senior professor, John Maclean, who in 1829, when not yet thirty years of age, was elected Vice-President of the College. Those who remember Dr. Maclean only in his later years will have difficulty in bringing before them the



man who as Vice-President shared with Dr. Carnahan the duty of determining the general policy of the College, and of taking the initiative in the election of professors for chairs already established, in founding new chairs, in enlarging the number of students, and in settling the principles of College discipline. He was a man of quick intelligence, able to turn himself to almost any teaching work, always ready to change his work, or to add to it, and always willing to accept a reduction of income. He was especially vigilant in looking out for new and additional teachers; but at all points he was alert, and his one ambition was the prosperity of the College. Between Dr. Carnahan and Dr. Maclean there existed, from the beginning to the close of the former's administration, a warm and intimate friendship. Each was perfectly frank with the other. Each highly valued the other. Each finally supplemented the other; and each was ready to efface himself or to work to the point of exhaustion in the interests of the institution. It is but justice to the memory of both of them to say, that the administration of Dr. Carnahan, especially from 1829 until his resignation in 1854, was a collegiate administration, in which the two colleagues labored as one man, the distinctive gifts of each making more valuable those of the other.

Soon after Dr. Carnahan's election the College lost the services of Vice-President Lindsley, who as Professor of Languages had done much to give the College fame. He was popular both in the College and beyond it, and his popularity was deserved. He was invited to many positions of prominence in educational institutions, both before he resigned and after he left the College in order to become President of Cumberland College in Tennessee. He was high-spirited and unduly sensitive, faithful to duty not only, but enthusiastic, and as a teacher "one of the best," says Dr. Maclean, "of whom I have any knowledge."

When Dr. Lindsley retired, the smallness of the Faculty compelled each of the remaining members to do an extraordinary amount of teaching as well as administrative work, and it became evident that the Faculty must immediately be enlarged. The Rev. Luther Hasley was made Professor of Chemistry and Natural History, and his acceptance gave some relief to his elder colleagues. The change in the administration made discipline difficult, and the Faculty appear to have begun Dr. Carnahan's administration by making one or two serious mistakes, and thus to have been responsible for an exodus of students to Union College. One of the mistakes was that of invoking the civil authorities to aid the College in inflicting punishment in a case in which College discipline ought to have been regarded as sufficient. The Faculty voted against the opposition of the President and Vice-President, that the offenders should be "handed over to the secular arm." These mistakes were not repeated. In 1826 the first Young Men's Christian Association connected with any College in the United States was organized in Princeton under the name of "The Philadelphian Society," and from that time to the present it has continued the central organization of the students for religious work. During the same year, at commencement, the first Alumni Association of Nassau Hall was formed, with James Madison, of Virginia, as its president, and John Maclean as its secretary.

The College continued a small institution until 1828 or 1829, when the policy of increasing the professors was seriously adopted. It was energetically prosecuted, under great difficulties, for a number of years. In this policy is to be found the chief cause of the success of Dr. Carnahan's administration. In 1829 Professor Robert B. Patton, the successor of Dr. Lindsley as Professor of Languages, resigned. His resignation was a great loss to the College. He was in the profession, and a teacher so able as fully

to have maintained the reputation which the College had secured for instruction in language during Dr. Lindsley's life in that chair. It was at this time, while the funds of the College were at their lowest, that the Board of Trustees, in 1830, took the bold step of appointing six new professors, transferring, in order to do so, Professor Maclean to the chair of Ancient Languages and Literature. Professor Albert B. Dod was given the chair of Mathematics; Professor Vethake, who had expressed a wish to return to Princeton, the chair of Natural Philosophy; John Torrey was made the Professor of Chemistry and Natural History; Dr. Samuel L. Howell was called to the chair of Anatomy and Physiology; Mr. Lewis Hargous was made Professor of Modern Languages; and Mr. Joseph Addison Alexander[1] was appointed Adjunct Professor of Ancient Languages and Literature. No braver step was ever taken by an American

[1] Joseph Addison Alexander, D. D., was born at Princeton, April 24, 1809. He was graduated with the first honor of his class in 1826. After his resignation of his chair in the College, he was elected associate professor of Oriental and Biblical Literature in Princeton Theological Seminary. In 1840 he was elected professor; in 1851 he was transferred to the chair of Biblical and Ecclesiastical History, and in 1859 to the chair of Hellenistic and New Testament Literature. He died in 1860. His power of rapidly acquiring knowledge and his extraordinary memory enabled him to read in twenty-five or more languages. His interest in them was rather literary than philological. His wide cultivation, his fine gifts of expression and his enthusiasm in scholarship and literature made him a brilliant and stimulating lecturer in every department conducted by him. His essays, sermons and commentaries show him to have been an exact scholar as well as a man of letters. His published works are many and valuable. All of them show remarkable talents, and some of them genius. But they do not fairly exhibit either the high quality of his intellect or his fertility. All were written rapidly, as though he were impatient to pursue another of the many subjects to which his large and various knowledge invited him. Few Americans enjoyed so thoroughly as he did a scholar's life, and very few have brought into the lecture-room so much of inspiration for their students. He was thought to be the most gifted member of a singularly able family. He was a man of fine sincerity of character; a devout, humble and believing Christian.

college. It was soon justified by a large increase in the number of students. While the whole College had numbered up to this time less than 100, in 1830 and 1831 67 new students were received. The next year there were 139 in the College, and the number rose, speaking roughly, year after year until the beginning of the Civil War, which separated temporarily the South from the North. The most remarkable increase is that in the decade between 1829 and 1839. In 1829 there were but 70 students, while in 1839 there were 270. The election of the six professors just named was only the initiation of a policy that was faithfully executed during the whole of the administration. Two years later the College secured the services of Joseph Henry, whose exceptional greatness as a man of science gave celebrity to the institution, and whose transparent goodness endeared him to both colleagues and students. In 1833 James Waddel Alexander[1] was elected Professor

[1] James Waddel Alexander, the son of the Rev. Archibald Alexander, was born March 13, 1804; graduated at Princeton College 1820, and studied at Princeton Theological Seminary. Besides being professor in the College, 1833–44, he was professor in the Theological Seminary, 1848–51; pastor of the Presbyterian Church at Trenton, New Jersey, 1828–30; editor of the "Presbyterian" at an earlier date, and finally pastor of the Fifth Avenue Presbyterian Church, New York, from 1851 until his death in 1859. He was a gifted and cultivated man. He read widely, reflected deeply, and wrote charmingly on a great variety of subjects. He was one of the most frequent and highly valued contributors to the "Princeton Review" from its establishment until his death. His love of letters was a passion only less commanding in its influence on himself than his religion. Upon all his students and parishioners a deep impression was made by his ability, cultivation, refinement and elevated character. These traits appear also in his letters, as in all his published writings. The strength and beauty of his features, his engaging social qualities, his intellectual life and his purity and unselfishness enabled him, in whatever position, to exert a stronger influence on individual men, than most men, in the circles in which he moved. He was an example of the highest type of Christian preacher and pastor produced by the American Church.

of Belles-lettres. In 1834 Stephen Alexander was added to the Faculty. Indeed, it may be said that the catalogue of professors, beginning in 1830 with the name of Albert B. Dod and closing in 1854 with Arnold Guyot and covering the years of Dr. Carnahan's administration, needs only to be examined to justify the statement that no policy was ever more brilliantly executed than the policy, initiated by Dr. Carnahan and Dr. Maclean, of increasing the chairs and seeking men to fill them without waiting for an endowment. What a remarkable addition in point of numbers there was to the teaching force of the institution while Dr. Carnahan was President will be seen from the fact, that during the whole life of the College up to his presidency only fourteen professors had been appointed, while during his administration alone there were thirty. Of course some plans were adopted which failed. As early as 1834—a year in which other additions to the Faculty were made, as that of Professor Hart to the Department of Languages—it was seriously attempted to establish a summer school of medicine. The design was given up, owing to the death of the Professor of Anatomy and Physiology, and was never revived. In 1846 a law school was founded, and three gentlemen were elected professors. The lectures were kept up with much spirit for two years, but the school was then discontinued. The position of the College was not favorable to the establishment of professional schools of law and medicine, and from that time on no attempt was made to establish them.

The growth of the College compelled the authorities to provide increased accommodations for the students. Two dormitories were erected: East College in 1833 and West College in 1836, each four stories in height; they were built of stone with brick partitions and fire-proof stairways of iron, and the stairs enclosed in brick walls. Each of the

dormitories gave accommodation to sixty-four students. The College authorities were unable to gratify their taste in their construction; but for sixty years and more they have served their purpose well, and it is probable that no investment of the College has yielded a larger return. The cost of erecting each was less than fourteen thousand dollars. The growth of the College led also to increased activity in the two literary societies. Up to this time they had no homes of their own. The meetings were held in rooms provided by the College in the building now known as the College Offices. But in the winter of 1836–37 two new halls were built; the description of one will serve for both, as they were alike: "Whig Hall," says Professor Cameron, "is a building in Ionic style, sixty-two feet long, forty-one feet wide, and two stories high. The columns of the hexastyle porticos are copied from those of a temple by Ilissus near the fountain of Callirrhoe, in Athens. The splendid temple of Dionysus in the Ionian City of Teos, situated on a peninsula of Asia Minor, is a model of the building in other respects."

During the administration of Dr. Carnahan the College gained immensely, not only by the separate but also by the associated energies of the able men who formed the Faculty. Their meetings were frequent, and the exchange of ideas led to a higher and increased activity in all departments: discipline, examinations, lectures and recitations. The scientific researches of its eminent professors—for not a few of them became eminent—added to the reputation of the institution and gave it a standing which it had never before enjoyed as an institution of learning. Indeed, it may be said that in the sense in which it had been an eminent home and nursery of patriotism in the days of Witherspoon, it was now a great institution for the cultivation of the sciences and the liberal arts. From time to time, however,

the College sustained great losses by the death or the removal to other institutions of several important members of the Faculty. Joseph Addison Alexander, after three years of work, was seized by the Theological Seminary, where, until his death, he had a brilliant career. Joseph Henry, after laboring for sixteen years in the chair of Natural Philosophy and making discoveries in the sphere of science and performing inestimable services for his country, was called, in 1848, to the Smithsonian Institution. Albert B. Dod,[1] who was brilliant not only in the Chair of Mathematics but in the pulpit and in the pages of the "Princeton Review," died in 1845; and James W. Alexander, whose cultivation and fertility as a writer entitle one to say of him that he might have become one of the most eminent of American men of letters, felt it his duty to become a pastor, and resigned in 1844. These were great losses, but men of ability were at once called to the vacant places, and the large work of the institution did not suffer. Dr. Elias Loomis, and, after his resignation, Professor McCulloch, took the place of Joseph

[1] "In my student days there was a professorial constellation in the Faculty that for brilliancy has rarely, if ever, been equalled in any American institution. It was our privilege to be instructed in mathematics by Albert B. Dod, in physics by Joseph Henry, in belles-lettres and Latin by James W. Alexander, in astronomy by Stephen Alexander, in chemistry and botany by John Torrey. Mr. Maclean's rare talent for leadership was strikingly exhibited in the selection and collection of such a group of educators at a critical period in the history of the College. All but one of the group, at that time the most conspicuous, lived to accomplish the full career of distinction of which their early professorial life gave promise. With the eminence to which these attained all are familiar. Few, however, at the present day appreciate how sore an intellectual bereavement Princeton suffered in the death of Albert B. Dod in the prime of his early manhood. His intellect was notable for the versatility as well as the rarity of his genius. He seemed alike eminent in mathematics, in physics, in philosophy, in literature, in æsthetics and in theology. Though his death occurred when but forty years of age, no one had contributed more largely to the high reputation of the 'Princeton Review' not only in this country, but Great Britain, by his profound and schol-

Henry; Dr. Hope, a man of charming Christian character as well as a wise and stimulating teacher, succeeded Dr. James Alexander; and Stephen Alexander, a graduate of Union College, who became eminent as an astronomer and a man of eloquence, took the place of Professor Dod. By nothing is the intellectual life of the College at this time more clearly shown than it is by the fact that of the thirty professors elected during Dr. Carnahan's administration, about one half were its own graduates.

Dr. Carnahan resigned in 1854. In the thirty-one years of his administration, sixteen hundred and seventy-seven students were admitted to the first degree of the arts, the annual average being over fifty-four. Of these, seventy-three became presidents or professors in colleges or other seminaries of learning, eight became senators of the United States, twenty-six members of the National House of Representatives, four were members of the Cabinet, and a large number became eminent in the liberal professions. The number graduated during his presidency was larger than

arly articles on 'Analytical Geometry,' 'The Vestiges of Creation,' 'Transcendentalism' including an exhaustive discussion of Cousin's 'Philosophy,' 'Oxford Architecture,' Finney's 'Sermons and Lectures,' 'The Elder Question,' which at the time agitated the Presbyterian Church, and 'Lyman Beecher's Theology.' Rarely has any college or university had in its curriculum a course of lectures more inspiring intellectually and æsthetically instructive than Professor Dod's course in 'Architecture,' covering the whole field, Egyptian, Grecian, Roman, Gothic and Modern. They were delivered without manuscript, and held the audience in rapt attention by interesting information, subtle analysis of principles, elevated thought, lucid statement, brilliant rhetoric, delivered with the ease of a conversational manner, with frequent passages thrillingly eloquent. The same intellectual qualities characterized his sermons. Those who remember Professor Dod as a lecturer and preacher are frequently reminded of him when listening to the President of our University. Had Professor Dod's life been spared, as the lives of his eminent colleagues were, to bring forth fruit even to old age, among the many Princeton men who have attained high distinction his name would have been conspicuous." —"MS. of Professor J. T. Duffield."

the number during the administrations of all his predecessors. While he was in office the relations between the Trustees and the Faculty, and between the members of the Faculty, were singularly harmonious. The students enjoyed a larger measure of freedom than during any earlier administration. And when students were disciplined, their welfare had quite as much influence in determining the chastisement as the welfare of the institution.

In his letter of resignation Dr. Carnahan paid a high tribute to his colleague, Vice-President Maclean. After the remark, that Dr. Maclean was the only officer living of those connected with the College when his presidency began, Dr. Carnahan said: "To his activity, energy, zeal and devotion to the interests of the institution, I must be permitted to give my unqualified testimony. We have passed through many trying times together. In time of need he was always at his post without shrinking. He was always ready to meet opposition in the discharge of what he thought to be his duty." Dr. Carnahan lived six years after his resignation. He was chosen a trustee of the College, and his successor says of him: "In every respect he was a helper to his successor, and gave him his cordial support both in the Board and without." He died on March 3, 1859, and was buried at Princeton, by the side of his immediate predecessor, Dr. Ashbel Green.

It was ordered that in December, 1853, at the stated semi-annual meeting, the Board should elect a President of the College. Three gentlemen were named for the position, two of them without their consent. One was Joseph Henry, Secretary of the Smithsonian Institution, who positively declined to be a candidate. Another was the Rev. Dr. David Magie, of Elizabeth, New Jersey, a graduate of the College, an eminent preacher and pastor, and one of the Trustees, who, notwithstanding his earnest advocacy of Dr. Maclean's

election, received several votes. The third was Dr. John Maclean, Vice-President of the College. Dr. Maclean was elected. He took the oath of office and delivered his inaugural address at the commencement of 1854. His address was partly historical, and partly an exposition of the policy to be pursued during his administration. The new President was a native of Princeton, and was born March 3, 1800. He was the son of the College's first Professor of Chemistry. He was graduated in the class of 1816, and was its youngest member. For a year after his graduation he taught in the classical school at Lawrenceville. In 1818 he became a tutor, and from that date until his resignation as President in 1868 he was a member of the Faculty. His whole active life was thus given to the College. He interested himself only in such objects as were in harmony with the interests of the College. He taught at various times Mathematics, Natural Philosophy, Latin, Greek, and the Evidences of Christianity. He acquired knowledge with great ease, and his wide intellectual sympathies are shown in the chairs he filled. In his younger life he was an able and stimulating teacher; but the burden of administration was laid upon him soon after he became a teacher, and the exceptional executive ability shown by him led his colleagues to believe that it was his duty to subordinate his scholarly ambition to the welfare of the College. Dr. Maclean acquiesced, and in this way he was prevented from becoming eminent in any branch of study. It is not too much to say that up to his presidency Princeton had enjoyed the services of no chief executive officer who so completely sank his own personality in the institution he served. As has already been said, his untiring energies and his sagacious judgment of men and measures contributed largely to the success of the administration of Dr. Carnahan; and it was confidently expected that his own ad-

ministration would at its close show an advance as great as that made between the death of Dr. Green and his own accession. In one important respect this expectation was not disappointed. It must be remembered, to the lasting honor of most of the institutions of higher education in America, that up to the close of the Civil War they accomplished their great work for the Church and State with almost no endowments. This is true of both Princeton and Yale. Speaking only of Princeton, after having been in existence one hundred and seven years, and after having made the noble record shown by the General Catalogue and the statistics which have been given in this sketch, the treasury contained only fifteen thousand dollars of endowment. It is almost incredible that all, except this amount, which had been received by the treasury was of necessity expended for the purchase of lands and the erection of buildings and the maintenance, year after year, of the work of the College. Besides maintaining the College and largely increasing the number of its students, Dr. Maclean, aided by his colleagues, and especially by Dr. Matthew B. Hope and Dr. Lyman H. Atwater, endeavored successfully during his administration to provide the College with some permanent funds. All efforts up to this time to secure an endowment had failed, and efforts had repeatedly been made,—three times during the previous administration, in 1825, 1830, and 1835. "The aggregate of gifts to the College," says Dr. Duffield, "during Dr. Maclean's administration was about four hundred and fifty thousand dollars." This aggregate is probably a larger amount than the College had received in gifts from its foundation to the beginning of Dr. Maclean's administration. The accessions to the College were greatly increased. The last year of Dr. Carnahan's administration the number catalogued was two hundred and forty-seven; seven years

later, in 1861, just before the beginning of the Civil War, three hundred and fourteen students were in residence. But for the beginning of hostilities, and the exodus of all the students from the South, the graduating class of that year would probably have numbered nearly one hundred. The life of the College during this period was in no respect different from its life during the previous administrations. The same modes of teaching were pursued, and the same policy in discipline was executed. The aim of Dr. Maclean and his colleagues was to perfect the institution as a college. They had tried the experiment of a university, and, as they supposed, had failed. The Summer School of Medicine and the Law School had been abandoned, and the whole influence of the Faculty was exerted to develop the institution along the lines of the course of study leading to the first degree in the arts. In this Dr. Maclean and the Faculty were eminently successful. How popular the College was, and how really national it was in the support given to it, will be seen from the fact that of the three hundred and more students in attendance during the college year of 1859-60, more than one third came from the Southern States, and that twenty-six of the thirty-one States of the Union were represented in the classes.

The success of Dr. Maclean's administration as thus indicated was achieved against great obstacles. He had not been a year in the presidency when the College suffered a second time from the burning of Nassau Hall. It was destroyed by fire in 1855, and was rebuilt at great expense, the old chapel being enlarged and made the library. This expenditure had scarcely been made when the College was compelled, by the financial crisis which seized the country in 1857, to abandon for a time the project of increasing its endowment. A period of business depression followed, from which the country had not recovered when, in 1861,

the Southern States seceded and the Civil War began. No college in the North was so popular in the South as Princeton. As has already been said, at the beginning of the civil strife one third of its students were living south of Mason and Dixon's line. When to this blow to the College was added the enlistment of not a few of its students in the Union army and the diminution of the entering classes on account of the call of the country upon its young men to defend the Union on the field of battle, the only cause for wonder is that during the four years of active hostilities the College maintained itself so well. With the close of the war the number of students slowly increased. Three years after peace was declared — that is to say, in 1868 — the entering students numbered one hundred and seventeen,— "the largest number," says Dr. Duffield, "up to that period in the history of the College."

But just as the College was recovering the popularity which it enjoyed immediately before the war began, Dr. Maclean began to feel the burdens of age. His energy was not what it once was, and, what was more important, the war, among its other revolutions, had changed the views of many, interested in higher education, concerning the college curriculum and college management. The Presbyterian Church, which had been divided since 1838, was preparing the way for a reunion. The country was entering upon a new life. Dr. Maclean felt that it was appropriate that he should yield to another the position which for fourteen years he had occupied with such conspicuous success. He resigned at the close of fifty years of official life, his resignation taking place at the commencement of 1868. After he retired he employed his leisure in writing the history of the College. One of his students has admirably said: "Of the intellectual character of Dr. Maclean it is not easy to form an estimate. The circumstances

of the College forced him to give instruction in so many departments that it would have been a marvel if he had found additional time to prove his genius in any. But so strong and facile was his mental energy, that it developed a notable degree of talent for almost every subject that interested him. He was able to hold the different chairs in Princeton, not through mere partiality, for it is now known — what his modesty at the time concealed — that he received overtures from other colleges to fill similar professorships with them. Dr. Matthew B. Hope, than whom Princeton never had a shrewder judge of men, used to say that had Maclean given himself to any particular study in science, philosophy, or language, he would easily have attained celebrity in it. If we doubt this, we may find a reason for the failure of Dr. Maclean to become a master in speciality, not in the lack of special ability, but rather in the possession of certain other intellectual impulses, which made his thoughts overflow any single channel." [1]

But if he failed to attain eminence in any single direction, Dr. Maclean was eminently gifted as a counsellor. He grasped seriously the elements of any situation in which the College was placed, and was as able as most men to discern the policy which it demanded. He knew men well. He not only seldom made mistakes, but was extraordinarily successful in the selection or nomination of colleagues. His accurate estimate of men was shown in his estimate of himself. Probably no man ever connected with Princeton College took his own measure more exactly, or so thoroughly knew his own limitations. This knowledge of himself was due not more to his ability than to the simplicity and sincerity of his character. This sincerity, with the magnanimity and the charity that were blended with it, was recognized by those associated with him in the Board

[1] Memorial Address by James M. Ludlow, D. D.

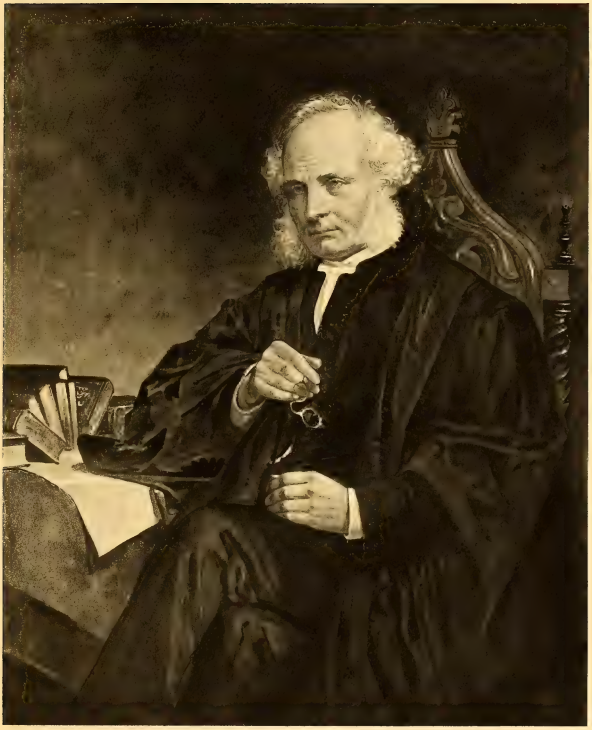
of Trustees and Faculty of Instruction, and by his students and the people of the town in which he passed his life. "My immediate predecessor," says Dr. McCosh, "was John Maclean, the well-beloved, who watched over young men so carefully, and never rebuked a student without making him a friend." Dr. Charles Hodge called him the most loved man in America; and Dr. Ludlow gave apt expression to the feeling of all his students, touching his personal interest in them, in the remark: "St. Hildegarde used to say, 'I put my soul within your soul.' Dr. Maclean put his soul within the soul of the young man, if ever a man did. He felt for us, he felt as he felt himself in us." It was the conviction of Dr. Maclean's sympathy with the life of each of his students, his readiness to sacrifice himself for their interests, that gave him in his old age and retirement the love and honor of troops of friends that blessed his latest years. In the narrower and retired life he lived after his resignation he was as active as a philanthropist, though within a restricted field, as he ever had been. As he had lived beloved by all, he died lamented by all, August 10, 1886.

IX. The Administration of James McCosh. The Beginning of the Administration of Francis Landey Patton.

The resignation of Dr. Maclean having been accepted, to take effect at the commencement of 1868, the Trustees elected, as his successor, the Rev. Dr. William Henry Green, Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. Professor Green, though a graduate of Lafayette College, belonged to a family which had been associated with Princeton College

from its foundation. He was a descendant of Jonathan Dickinson, the first President of the College and of Caleb Smith, its first tutor; and among its distinguished graduates and benefactors were some of his near relatives. For many years he had given himself exclusively to Oriental and Old Testament studies; but in his younger life had shown fine gifts as a teacher in other departments, and had been the pastor of a prominent church in Philadelphia. It was felt not only that his acceptance would strengthen the hold of the College on the Church which had in the main supported it, and bring to it new friends and enlarged endowment, but that Dr. Green's scholarship and character would greatly benefit the scholarship, the discipline and the general life of the institution. The Trustees received his declinature with great regret; but the news of it was heard at the Theological Seminary with the greatest pleasure.

Except that of Dr. Green, no name invited the Trustees until it was proposed that the Rev. Dr. James McCosh, Professor of Logic and Philosophy in Queen's College, Belfast, Ireland, be invited to take the vacant chair. Dr. McCosh visited America in 1866, and his addresses deepened the impression which his apologetic and philosophical discussions had made on the American public. He was received and heard everywhere as a thinker and writer of deserved eminence. The writer of this sketch well remembers the large audience which gathered in the Fifth Avenue Presbyterian Church one evening during this visit, to listen to his defense of the Gospels against the attack made upon them in Renan's "Life of Jesus"; and how fully he sustained the reputation which had preceded him. His views in philosophy were those which had been taught and defended at Princeton College; and his Scottish nationality and his residence in Ulster were an additional recommendation to the College of John Witherspoon and to the Church



of Francis Makemie. Moreover, the fact that he had taken the side of the Free Church at the disruption, and had shown himself as ready as any of his brethren to make sacrifices in the cause of the autonomy of Christian congregations, led the friends of the College to believe that he would be at home in a republic. The divided Presbyterian Church was about to reunite; and it was felt that it was fortunate that Dr. McCosh had no memories of the theological and ecclesiastical battles which culminated in the division. For these reasons, his acceptance was received with great pleasure, and with confidence that the College would prosper and be enlarged during his administration. The Rev. Dr. Stearns of Newark, a trustee of the College, was Moderator of the New School Presbyterian General Assembly in 1868. While the Assembly was sitting he learned of Dr. McCosh's acceptance. The writer happened to be standing by when he told the news to the late Dr. Henry Boynton Smith. Dr. Smith said, "It was a wise choice. He is a man of great ability. He may easily prove as great a gift to the Church and State as John Witherspoon." While his acceptance awakened high hopes, no one anticipated his great and brilliant administration. Looking back upon it, now that it has been closed, it must be regarded as the most successful and in some respects the greatest administration the College has enjoyed. Undoubtedly, Dr. McCosh was fortunate in the time of his presidency, and in his colleagues. But greatness consists largely in seizing the opportunities which time offers; and not a few of his colleagues were his own students, who owed much of their inspiration to his teachings and example.

His administration is too recent to make appropriate an estimate of it, like that which has been given of each of the earlier administrations. He is the last of the Presidents who have completed their work. Such an estimate can be

made only of a presidency which stands, not at the close of, but well within, a series. Concerning one thing, however, there is no peril in making a positive statement. Whatever shall be the development of the institution hereafter, it must always be said of James McCosh, that while loyal to the foundation and the history of the College, he it was who, more than any other man, made it in fact a University. Though it was not until after he had been called away from earth that the name was given, it should never be forgotten that the University life began in, and because of, his administration.[1]

[1] The following minute of the Faculty, adopted November 17, 1894, recognizes this fact: "In recording the death of President McCosh, the Faculty are not able to give adequate expression to their feeling. For many years their relations with him were closer than those of any other portion of the Academic body; and their continued friendship with him since his retirement from office has only deepened the sense of bereavement and increased the veneration and love with which they have followed him to his grave.

"While presiding in the Faculty, Dr. McCosh always commanded respect by his conscientious devotion to the interests of the College; by his fidelity in the routine of official duty; by his watchful supervision of the details of the whole administration; by his kindly interest in the labors of his colleagues; by his hospitable welcome to every new study and new teacher; by the wisdom and liberality of his plans for expanding the courses of instruction; and the wonderful efficiency and success with which he carried these plans toward completion.

"The results of his Presidency have made a new epoch in our history. The College has virtually become a University. Its Faculty has been trebled in numbers. Its alumni and friends have rallied around it with new loyalty. Munificent gifts have been poured into its treasury. Schools of Science, of Philosophy, of Art, of Civil and Electrical Engineering, have been founded, with endowed professorships, fellowships and prizes, and an ample equipment of libraries, museums, laboratories, observatories, chapels, dormitories, academic halls, and athletic grounds and buildings. We live amid architectural monuments of his energy, which other college generations after us will continue to admire.

"In his own department of instruction Dr. McCosh has raised the College to its proper eminence as a seat of philosophical culture. He did this primarily as a thinker, by original contributions to Logic, to Metaphysics, to Psychology, to Ethics and to the Intuitional School of Philosophy; also as a writer,

The story of the life and work of this great benefactor and executive, it has seemed to the writer, ought to be told here by those who knew him intimately and were associated with him in the work he did. Happily, the literature is abundant, and throws light from various sides on his noble personality, his gifts as a thinker, writer and teacher, and on his career as President. For a biography, detailed enough for our purpose, we are indebted to his student, colleague and intimate friend, Professor Andrew F. West. This biography, illustrated by extracts from his autobiography and estimates of his ability and attainments

by the numerous works, written in a strong and clear style, with which he has enriched the philosophical literature of his time; and especially, as an inspiring teacher, by training enthusiastic disciples, who are now perpetuating his influence in various institutions of learning. From this Faculty alone a band of such disciples has borne him reverently to his burial.

"In the sphere of college discipline Dr. McCosh aimed at the moral training of the whole undergraduate community. The students were brought into more normal relations with the Faculty. Vicious traditions and customs among them were uprooted. Their self-government was guarded and promoted; and their religious life found fuller expression in the new Marquand Chapel, Murray Hall and the St. Paul's Society.

"In the cause of the higher education Dr. McCosh became a leader at once conservative and progressive. On the one hand, he sought to retain the classics for their disciplinal value and as fundamental to the learned professions and all true scholarship; and for like reasons, the mathematics as essential to the sciences, whether pursued as bodies of pure knowledge or applied in the arts. But on the other hand, he found due place for the host of new special studies, literary, historical, political, artistic, technical, demanded by modern life and culture. His inaugural address 'On Academic Teaching in Europe' may be said to have struck the key-note of true academic teaching in America.

"As the representative head of the College, President McCosh was always and everywhere faithful to its Christian traditions. By his writings, lectures, and addresses he defended 'Fundamental Truth' in religion no less than in philosophy; he vindicated the 'Method of the Divine Government,' physical as well as moral; he set forth the 'Typical Forms and Special Ends in Creation' as consistent with evolution; he showed the analogy of 'The Natural and the Supernatural'; and he maintained a logical 'Realism' and 'Theism' against the growing scepticism of the day. At the same time his

by others who knew him well, will for this volume be the best history of his administration.

"Rarely," writes Professor West, "has academic history repeated itself with such precision and emphasis as in the person of President James McCosh,[1] who, though unique

discriminating conservatism was ever held in hearty sympathy with the modern scientific spirit, and his steadfast adherence to the principles of evangelical religion never narrowed his Christian sympathies. A leader in great international Alliances and Councils of the Churches, he also consistently welcomed students of every religious denomination to their chartered privileges within our walls. The representatives of all creeds mingled in his funeral.

"While a commanding figure has passed from public view, there remains among us, who were his nearer associates, the charm of a unique personality and rare Christian character, to be henceforth enshrined in our memories with reverence and affection.

"To his bereaved family we can only tender our deepest sympathy, praying that they may receive those divine consolations which he himself taught during his life and illustrated in peaceful death."

[1] The information used for this notice comes from many sources, principally from members of Dr. McCosh's family, his pupils and friends in Great Britain and America, his own writings, and many scattered publications about him. This information has been used freely, perhaps even to the point of adopting some statements of fact and turns of expression without acknowledgment. Of the newspaper obituaries the best for his life in Scotland is to be found in "The Scotsman" of Edinburgh, under date of November 19, 1894 (an account drawn largely from the volume on "Disruption Worthies," published in Edinburgh and London, 1881), the best for his Belfast life is in "The Northern Whig" of Belfast, November 19, 1894 (based mainly upon information given by Mr. Thomas Sinclair of Belfast), and the best for his Princeton life appeared in the "New York Tribune" November 17, 1894. Interesting incidents of his relations to the students are in the "New York Herald" of November 18, 1894. A good undergraduate estimate is to be found in the "Nassau Literary Magazine" for December, 1894, and another in the number for June, 1888. There is a sketch by the present writer in the "New York Observer" of November 22, 1894, and a briefer one in the "Educational Review" for November, 1894. An article by Professor Ormond appears in the "Educational Review" for February, 1895. Professor Sloane has edited Dr. McCosh's autobiography, and has given the one full and satisfactory account we have. It is entitled "The Life of James McCosh," and is published by Charles Scribner's Sons, New York.— A. F. West.

in his own generation, had a real prototype in the person of one, though only one, of his predecessors, President John Witherspoon, the ruler of Princeton a century ago. Each of them was in point of ancestry a Covenanter, by birth a Lowland Scotchman, in his youth a student at the University of Edinburgh, in his young manhood a minister of the Church of Scotland at a crisis in its history, and in that crisis an important figure,—Witherspoon heading the opposition to moderatism and Dr. McCosh helping to form the Free Church. When already past the meridian of life each of them came to America to do his greatest work as President of Princeton, the one arriving in 1768 and the other in 1868. Though of different degrees of eminence in different particulars, they were nevertheless of fundamentally the same character, being philosophers of reality, ministers of evangelical and yet catholic spirit, constructive and aggressive in temper, stimulating as teachers, stout upholders of disciplinary education, men of marked personal independence, of wide interest in public affairs and thoroughly patriotic as Americans. The principles of college government on which Witherspoon acted Dr. McCosh expressly avowed. 'These principles,' he wrote, 'were full of wisdom, tact and kindness. Without knowing them till afterward, I have endeavored to act on the same principles, but more imperfectly. Govern, said he, govern always, but beware of governing too much.'[1] Their presidencies were long and successful. Each lived the last twenty-six years of his life in Princeton, and it may be noticed as a striking final coincidence that they passed away a century apart, almost to the day,—Witherspoon dying November 15, 1794, and Dr. McCosh on November 16, 1894.

"James McCosh was born April 1, 1811, at Carskeoch Farm, on the left bank of the 'bonnie Doon,' just above

[1] "John Witherspoon and his Times," Philadelphia, 1890.

the village of Patna, some twelve miles from Ayr, the county town of Ayrshire. In this region, so full of inspiring Scottish memories, his boyhood was spent, and, in common with so many of his countrymen who have risen to fame, he received his first education in the parochial school. In 1824, when but thirteen years old, he entered the University of Glasgow, an institution already famous in the annals of the Scottish philosophy for the teaching of Reid and Hutcheson,— a fit place for the young student to begin, who was later to write the history of the Scottish School. Here he remained five years. In 1829 he entered the University of Edinburgh, coming under the influence of Thomas Chalmers and David Welsh in theology, and of Sir William Hamilton in philosophy. He had also some strong intellectual compeers among the students of that time. Such, for example, was Tait, afterward Archbishop of Canterbury. Incidents of Dr. McCosh's youth and student days formed the basis of many an interesting anecdote in his later years. Of such were his remembrances as a boy of the recurring anniversaries when his elders used to pledge with enthusiasm 'the memory of Bobbie Burns.' At other times he would dwell with fondness on one or another loved feature of the home scenery of Ayrshire or the talk of its people. The competition for intellectual honors at the University formed another theme. Then, too, the strong impress of Sir William Hamilton's personality as well as of his teaching was one of those things that delighted his Princeton pupils to notice, especially as seen in the way he treasured some remark of his great teacher. 'Do you know the greatest thing he ever said to me?' Dr. McCosh asked one day of the writer. 'It was this: So reason as to have but one step between your premise and its conclusion.' The syllogism unified and turned into a rule of conduct! Well might such a vigorous maxim take

the imperative form. And how vividly real it made the act of reasoning seem! It was toward the close of his student days at Edinburgh that Dr. McCosh wrote his essay entitled 'The Stoic Philosophy,' in recognition of which the University, upon motion of Sir William Hamilton, conferred upon him the degree of Master of Arts.

"In 1835 he was licensed as a minister of the Established Church of Scotland. Toward the close of the same year he was elected, by the members of the congregation, minister of the Abbey church of Arbroath, the 'Fairport' of Sir Walter Scott's 'Antiquary,' a flourishing town in Forfarshire, on the eastern coast, sixteen miles north of Dundee. While in this parish he made the acquaintance of the Rev. Thomas Guthrie, eight years his senior, the minister of the neighboring parish of Arbilot, and afterwards so celebrated in the Old Greyfriars pulpit in Edinburgh. They were helpful to each other in their pastoral work and counsel, and formed the nucleus of a group of ministers who met to discuss with earnestness the impending dangers to the Church consequent upon 'intrusion' of ministers by the Crown upon congregations, irrespective of the preference of the people. They promptly identified themselves with the view that this subjection of the Church to the Crown was to be brought to an end, advocating, as Dr. McCosh had already done in his Edinburgh student days, what was known as Non-Intrusion. In 1838, on the suggestion of Dr. Welsh, his former teacher, Dr. McCosh was appointed by the Crown to the first charge of the church at Brechin, a short distance from Arbroath. Brechin was an attractive old cathedral town with a large outlying country parish. In this arduous charge he labored most assiduously in company with his colleague, the Rev. A. L. R. Foote. Besides attending to his stated church ministrations and the regular visiting of its congregation, he went abroad every-

where, preaching the Gospel in barns, kitchens and taverns, or in the open fields and wherever else he could do good.[1] His communion roll gradually swelled until it included fourteen hundred persons. Meanwhile the ecclesiastical sky was darkening. The disruption of the Church of Scotland was impending, and when, in 1843, it had become inevitable, Dr. McCosh, in common with hundreds of other ministers, surrendered his living. He at once proceeded to organize in his old parish a congregation of the Free Church, into which over eight hundred of his former parishioners followed him. He also rendered great service at this crisis by organizing new congregations, providing them with preachers, raising money and getting sites for the erection of new churches. 'A good horseman,' says one of his best newspaper biographies,[2] 'he rode long distances from place to place and preached in barns, ball-rooms or fields, as was found necessary.' In 1843 and the following year he was a member of one of the deputations appointed by the General Assembly to visit various parts of England and arouse Non-conformist interest in the position of the Free Church. In 1845 he was married at Brechin to Miss Isabella Guthrie, daughter of the physician James Guthrie, and niece of Thomas Guthrie, his friend in his early ministry at Arbroath.

"In this round of active life, with all its details and distractions, he kept alive his philosophical thinking, and in 1850 published, at Edinburgh, his 'Method of the Divine Government, Physical and Moral.'[3] It was most favorably reviewed

[1] "Disruption Worthies. A Memorial of 1843." Edinburgh and London, 1881. The sketch of Dr. McCosh, written by Professor George Macloskie, is found on pp. 343–348.

[2] "The Scotsman," Edinburgh, November 19, 1894.

[3] "No sooner did McCosh's heavy though pleasant labors in founding congregations of the Free Church relax a little, than he began the composition of 'The Method of the Divine Government, Physical and Moral.' During

by Hugh Miller and commended by Sir William Hamilton. It brought him at once into prominence as a philosophic writer of force and clearness.[1] The story goes that Earl Clarendon, then Lord Lieutenant of Ireland, sitting down

the period of writing the author received much encouragement from his intimate college friend, William Hanna. It was he, likewise, who aided in the work incidental to publication. The author showed his book in manuscript to Dr. Cunningham and Dr. James Buchanan. Both approved, and the latter suggested some changes which were adopted. The volume was published in 1850, and through Dr. Guthrie copies were sent to the two Scotchmen then most eminent in the world of abstract thought, Sir William Hamilton and Hugh Miller. The former announced his decision at once: 'It is refreshing to read a work so distinguished for originality and soundness of thinking, especially as coming from an author of our own country.' Hugh Miller said in the 'Witness' that the work was of the 'compact and thought-eliciting complexion which men do not willingly let die.' The first edition was exhausted in six months. An American edition was published very soon afterward, and that, too, sold rapidly. The book passed through twenty editions in less than forty years, and still has a sale in both Great Britian and America. Time, therefore, may be said to have passed its judgment upon the 'Divine Government.'"— Professor W. M. Sloane, "Life of McCosh."

[1] *Some of Dr. McCosh's Services to Philosophy.*—The real importance of Dr. McCosh's work in philosophy was to a great extent obscured during his life by a certain lack of appreciation of which he occasionally complained. "They won't give me a hearing," he would say somewhat mournfully. And then he would cheer up under the assuring conviction that Realism, as it was the first, would also be the final, philosophy. Dr. McCosh's position in philosophy suffered during his life from a kind of reaction against the Scottish school, which had set in with Mill's destructive criticism of Hamilton. It was also materially affected by the strong movement in the direction of evolutionary empiricism of which Herbert Spencer was the exponent and leader. The dogmatic and positive tone of Dr. McCosh himself had doubtless something to do with the tendency to undervalue his work.

There are other circumstances which must not be overlooked in estimating the value of Dr. McCosh's philosophy. It scarcely ever happens that a man is the best judge of his own work, or that the things on which he puts the greatest stress possess the most permanent value. Much of Dr. McCosh's work is of a transitional character. His whole attitude toward evolution, for example, is that of a transitional thinker who, although hospitable to the new,

to read a copy one Sunday morning, became so absorbed in the book that he missed going to church, and read on till evening without stopping, and soon after offered Dr. McCosh the chair of Logic and Metaphysics in the newly

maintains, on the whole, the old points of view. Dr. McCosh, it may be said briefly, accepted evolution provisionally, but he could scarcely be called an evolution thinker. Again, it is true of Dr. McCosh, as of most other men, that the principle and content of his work must be distinguished from the form in which he embodied it. Generally it is a failure to distinguish the principle from the accidental form that constitutes one of the greatest limitations of any thinker. This is certainly true of Dr. McCosh. The essence of all his doctrines was so associated in his mind with a certain mode of conceiving and stating them as to make the form seem essential to the doctrine. An example of this is his theory of Natural Realism in the sphere of perception, in which a certain mode of apprehending the object was deemed essential to the assertion of reality itself.

Leaving out of view, however, accidental features and elements of a merely transitional character, it seems to me that Dr. McCosh has contributed several elements of distinct value to the thinking of his time. One of these is to be found in his treatment of the Intuitions. At the time Dr. McCosh first became interested in the problems of speculation, Intuitionism had suffered a kind of eclipse in the writings of Sir William Hamilton, whose attempt to combine Scottish Epistemology with Kantian Metaphysics had resulted in a purely negative theory of such intuitive principles, for example, as causality. Dr. McCosh harked back to Reid and reasserted the pure Scottish position against the unnatural hybrid of the Hamiltonian metaphysics. But he is not to be regarded as simply a reasserter of Reid. His wide acquaintance with the history of philosophy, as well as his keener faculty of criticism, led to a more careful and discriminating analysis of the intuitive principles of the mind as well as to a more philosophical statement of them. He also connected them with the three epistemological functions of cognition, judgment and belief, in such a way as to bring them into closer relations with experience, and, by recognizing a distinction between their cognitive and rational forms, to admit the agency of an empirical process in their passage from the singular to the more general stage of their apprehension. Of course, where the reality of intuitive principles is denied, Dr. McCosh's interpretation of them will not be appreciated. But inasmuch as the affirmation of native elements in some form is likely to continue, the contribution of Dr. McCosh to Intuitional thinking is likely to be one of permanent value. The one point on which Dr. McCosh was most strenuous was that of Realism. He had a kind of *phobia*

founded Queen's College in Belfast. Dr. McCosh accepted the offer, removing to Belfast in 1852, and continuing there until he came to Princeton. His class-room was notable in many ways,—for his brilliant lecturing, his interesting

of all idealistic or phenomenal theories. This rendered him somewhat unduly impatient of these theories, and they sometimes receive scant justice at his hands. But whatever his failings as a critic, there was no ambiguity about his own point of view. He was the doughtiest kind of a realist, ready at all times to break a lance in defence of his belief. Here, as elsewhere, in estimating the value of Dr. McCosh's work, it is necessary to observe the distinction between the principle and the form of his doctrine. Perhaps few thinkers at present would accept the unmodified form of his realism. But the positions he had most at heart, namely, that philosophy must start with reality if it would end with it, and that philosophy misses its aim if it misses reality and stops in the negations of Positivism or Kantism,— these are positions which a very wide school of thinkers have very much at heart. Dr. McCosh's realism is a tonic which invigorates the spirit that comes into contact with it, and indisposes it to any sort of indolent acquiescence in a negative creed.

In harking back to Reid, Dr. McCosh was recognizing intellectual kinship in more ways than one. The spirit of Reid, while pretty positive and dogmatic, was also inductive and observational. Reid hated speculation, and would not employ it except at the behest of practical needs. Dr. McCosh was a man of kindred spirit. His distrust of speculation amounted at times, I think, to a positive weakness. But his shrewd common sense, combined with a genius for observation and an intense love of fact, constituted perhaps the most marked quality of his mind. It has kept his work fresh and interesting, packed his books with new and interesting facts and shrewd observations, and has made them rich treasure-houses for those who come after him. This is especially true in his psychological work. Here, where, on account of the rapid advance of Psychology in both method and content, the results of his generation of workers are fast becoming inadequate to the new demands, it ought not to be forgotten that Dr. McCosh was almost the pioneer of a new departure in Psychology in this country; that his was the most potent voice in the advocacy of that marriage of the old science of introspection with Physiology, out of which the new Physiological Psychology arose; that his example was most potent in advocating the substitution of an observational for a closet Psychology; and that while he contributed little to experimental results, the influence of his spirit and teaching was strongly favorable to them.

Perhaps in the end it will be seen that Dr. McCosh rendered his most last-

method of questioning, his solicitude for his students and their enthusiasm for him. Besides fulfilling his regular duties, he served as an examiner for the Queen's University

ing service in the sphere of religious thought. In view of the tendency in many quarters to divorce Philosophy from Religion and insist that philosophy has no legitimate interest in the problems of religion, the attitude of Dr. McCosh is reassuring. That the problems of religion are the supreme and final questions in philosophy, and that no philosophy is adequate that is unable to find some rational justification, at least, for a Theistic view of the world,— these were points on which he insisted as cardinal. Dr. McCosh was a profound thinker who saw clearly the necessity of a metaphysical groundwork of both Morals and Religion. His own Theistic conviction was at all times firm and unclouded. But aside from the form of his own individual beliefs, his insistence on the questions of God's existence and man's relation to Him as the vitalest issues of philosophy, contains an important lesson for the time.

In this connection, also, his relation to the Evolution theory is noteworthy. It was in the religious aspect of this theory, and especially its bearing on Theism, that he was most vitally interested. He early saw that a Theistic conception of development was possible, and this prevented him from adopting the view of its extreme opponents, and condemning it as necessarily atheistic and irreligious. He maintained the possibility of conceiving evolution from a Theistic basis as a feature of the Method of Divine Government, and this led him to take a hospitable attitude toward the evolution idea, while at the same time it enabled him to become the most formidable critic of evolution in its really atheistic and irreligious forms. This treatment of the problem of evolution by a religious thinker possesses more than a transitional value. It correctly embodies, I think, the wisest and most philosophical attitude which a religious mind can take toward the advances of science during that period of uncertainty which ordinarily precedes the final adjustment of the new into the framework of established truth.

On the question of Dr. McCosh's originality, I think this may be said: While it is true that he has added no distinctively new idea to philosophy, yet his work possesses originality in that it not only responded to the demands of the time, but also bears the stamp of the author's striking and powerful individuality. The form of Dr. McCosh's discussions is always fresh, characteristic and original. He was an original worker, in that his work bore the stamp of his time and personality, and constituted part and parcel of the living energy of his generation. — Prof. A. T. Ormond, "Princeton College Bulletin," January, 1896.

of Ireland, as a member of the distinguished Board of Examiners who organized the first competitive examinations for the civil service of India, and as an examiner for the Furgusson Scholarships, open to graduates of Scottish Universities.[1] In 1858 he visited the principal schools and universities of Prussia, carefully acquainting himself with their organization and methods, and publishing his opinions regarding them in 1859. It was at Belfast he brought out his "Examination of Mr. J. S. Mill's Philosophy, Typical Forms and Special Ends in Creation" (in conjunction with Professor George Dickie), "The Intuitions of the Mind,"[2] and "The Supernatural in Relation to the Natural." In his church relations he was both an active promoter of evangelical piety, and an efficient helper in ecclesiastical counsels. He helped to organize the Ministerial Support Fund of the Irish Presbyterian Church, seeking to evoke liberality and self-

[1] "The Northern Whig," Belfast, November 19, 1894.

[2] "The positive characterization of modern Princeton must begin with a description of its dominant mode of thinking, which is the philosophical. This is one of our many inheritances from Dr. McCosh. So habituated to this habit of mind is the Princeton teacher, that he hardly realizes the strength of this prevailing tendency. A Harvard man is apt to measure things by literary standards, and a Harvard graduate who comes as an instructor to Princeton is apt to be surprised to find how pervasive and all but universal is this philosophical temper here. It is this cast or mould of thinking, rather than strict uniformity in philosophical beliefs, which is the most striking feature of the University's intellectual life. Traditionally Princeton is committed to a realistic metaphysics as opposed to agnosticism, materialism or idealism. The far-reaching importance of the last is, indeed, admitted; but the maturer judgment of Princeton's philosophers inclines to the acknowledgment of 'a refractory element' in experience, which, while 'without form and void,' unless enmeshed in the categories of Reason, refuses 'wholly to merge its being in a network of relations.' They prefer, therefore, to admit the existence of an *impasse* to a complete intellectual unification of the universe, than to purchase metaphysical unity at the cost of surrendering the judgments of common sense, and at the risk of discovering that the hoped-for treasure is but dross at the last."—Prof. W. M. Daniels, "The Critic," Oct. 24, 1896.

support in view of the coming disendowment. In the face of much opposition, he advocated giving up the *Regium Donum*. Arguments he used in this discussion were afterwards influential with Mr. Gladstone in connection with the disestablishment of the Church of Ireland.[1] He advocated a system of intermediate schools to prepare for higher institutions of learning, and particularly labored for the great cause of a general system of national elementary schools. His own pupils attained marked success in the examinations for the civil service, and some of them became very eminent,— one of them being Sir Robert Hart, the present Chief of the Chinese Customs Service. He was not a man who could be hid, and so there is little to wonder at in the distinction he earned, whether evidenced by the respect of men like Chalmers, Guthrie, Hugh Miller, Sir William Hamilton, Dean Mansel, the present Duke of Argyll and Mr. Gladstone, the kindly humor of Thackeray or the flings of Ruskin and sharp rejoinders of John Stuart Mill.

"Dr. McCosh paid his first visit to America in 1866, receiving a hearty welcome. In June, 1868, he was called to the presidency of Princeton. He accepted the call after due deliberation, and arrived at Princeton on October 22 of the same year. The story of the low condition of Princeton at that time, consequent upon the Civil War, does not need to

[1] "The ecclesiastical condition of Ireland was at that time anomalous; the rich Episcopalian minority being sustained as an Established Church; a sop thrown to the Presbyterian middle-class minority in the shape of a *Regium Donum*, or partial endowment, which helped them to acquiesce in the wrong done to the Roman Catholic majority, who were poor and left out in the cold. When the right time arrived Dr. McCosh lectured and wrote in favor of Disestablishment and Disendowment, and argued from his experience in Scotland for the inauguration of a Sustentation Fund by the Irish Presbyterians. This was the opening of a struggle which ended in the carrying out of all his views, greatly to the furtherance of religion, as the people of Ireland now confess." — Professor Geo. Macloskie, in Sloane's "Life of McCosh," pp. 120, 121.

be told here. So far as equipment and numbers can speak, the tale is soon told. Excepting a few professors' houses, there are now on the campus only four buildings which were owned by the College when Dr. McCosh arrived. They are Nassau Hall, the old President's (now the Dean's) house, the College Offices and West College. There were but sixteen instructors in the Faculty, and about two hundred and fifty students.

"The institution was depleted, salaries were low, and academic standards had suffered both in the way of scholarship and discipline. It had been a discouraging time in Princeton's history, and the self-denial of President Maclean and the band of professors who went with the College through the war has been only too slightly appreciated. The writer entered Princeton as a freshman in January, 1870, when the beginnings of Dr. McCosh's power were being manifested. His influence was like an electric shock, instantaneous, paralyzing to opposition, and stimulating to all who were not paralyzed. Old student disorders were taken in hand and throttled after a hard struggle, out-door sports and gymnastics were developed as aids to academic order, strong professors were added, the course of study was both deepened and widened, the ever-present energy of Dr. McCosh was daily in evidence, and great gifts were coming in. Every one felt the new life. When the Bonner-Marquand Gymnasium was opened, in 1870, the student cheering was enough to rend the roof. It was more than cheering for the new gymnasium,—it was for the new era.

"It is not possible in this sketch to tell the story of the twenty years from 1868 to 1888, but the results may be indicated.[1] The campus was enlarged and converted into a

[1] "A member of the first class that entered Princeton under the Presidency of Dr. McCosh, I am called here to speak not for myself alone, but in the name of two thousand old pupils who would pay the tribute of honor and

splendid park, every detail of convenience and beauty being consulted in the transformation.[1] The old walks were replaced with something substantial, grading and planting

love to the memory of our grand old man. We loved him because he loved Princeton. He was born in Scotland, but he was born an American and Princetonian. If you could have opened his heart, you would have found 'Princeton' written there. He was firmly convinced that this college, with its history, its traditions, and its Christian faith, was predestinated to become one of the great American universities. 'It is the will of God,' he said, 'and I will do it.' A noble man, with a noble purpose, makes noble friends. Enthusiasm is contagious. Dr. McCosh laid the foundation of Princeton University broad, and deep, and strong; and he left behind him a heritage of enthusiasm, a Princeton spirit which will complete his work and never suffer it to fail. We love him because he loved truth, and welcomed it from whatever quarter of the wide heaven it might come. He had great confidence in God as the source of truth and the eternal defender of His true word. He did not conceive that anything would be discovered which God had not made. He did not suppose that anything would be evolved which God had not intended from the beginning. The value of his philosophy of common sense was very great. But he taught his students something far more precious — to love reality in religion as in science, to respect all honest work, and to reverence every fact of nature and consciousness as a veritable revelation from Almighty God."— The Rev. Dr. Henry van Dyke: Address at Dr. McCosh's burial.

[1] "I remember," said Dr. McCosh, "the first view which I got of the pleasant height on which the College stands, the highest ground between the two great cities of the Union, looking down on a rich country, covered with wheat and corn, with apples and peaches, resembling the south of England as much as one country can be like another. Now we see that height covered with buildings, not inferior to those of any other college in America. I have had great pleasure in my hours of relaxation in laying out — always assisted by the late Rev. W. Harris, the treasurer of the College — the grounds and walks, and locating the buildings. I have laid them out somewhat on the model of the demesnes of English noblemen. I have always been healthiest when so employed. I remember the days, sunshiny or cloudy, in April and November, on which I cut down dozens of deformed trees and shrubs, and planted large numbers of new ones which will live when I am dead. I do not believe that I will be allowed to come back from the other world to this; but if this were permitted, I might be allured to visit these scenes so dear to me, and to see the tribes on a morning go up to the house of God in companies."— "Life of Dr. McCosh," pp. 195, 196.

were carried out on an extensive scale, the drainage was remodelled, and many other such things, which seem small separately, but mean so much collectively, were attended to. The following buildings were added: The Halsted Observatory in 1869, the Gymnasium in 1869–70, Reunion Hall and Dickinson Hall in 1870, the Chancellor Green Library and the John C. Green School of Science in 1873, University Hall in 1876, Witherspoon Hall in 1877, the Observatory of Instruction in 1878, Murray Hall in 1879, Edwards Hall in 1880, the Marquand Chapel in 1881, the Biological Laboratory in 1887, and the Art Museum about the same time. The administrative side of the College was invigorated in many ways, a dean being added to the executive officering in 1883. The Faculty was gradually built up by importation of professors from other institutions, and afterward by training Princeton men as well. Twenty-four of Dr. McCosh's pupils are now in the Faculty. The course of study was revised and made modern, without giving up the historic essentials of liberal education. Elective studies were introduced and developed, and the relating of the elective to the prescribed studies in one harmonious system was always kept in view. To the old academic course of four years, leading to the degree of Bachelor of Arts, courses leading to the degree of Bachelor of Science and Civil Engineer were added, and graduate courses leading to the university degrees of Doctor of Philosophy and Doctor of Science were organized.[1] The entrance require-

[1] "Indeed, the traditional university constitution — a semi-monastic life, fixed terms of college residence, adherence to old academic custom, and a hierarchy of degrees — is found nowhere in more vigor than at Princeton. The true future of Princeton lies not in the development of professional schools, nor in the pursuit of utilitarian studies, but in both the college and the graduate department is inseparably bound up with the cause of pure academic culture and learning."—Prof. W. M. Daniels, "The Critic," October 24, 1896.

ments were improved in quality and were exacted with more firmness. The interior relations of the various departments of study to each other and to the general culture of the student were gradually better adjusted, and beginnings of specialized study founded on general culture were instituted. The use of the library was made of importance as a help to the student's regular class work. The two literary societies, Whig and Clio, were relieved of the distress under which they had suffered from secret societies by exterminating these societies, and helped in their friendly rivalry by the establishment of additional college honors open to their competition. Old class-room and chapel disorders slowly gave way before better buildings and improved instruction. Useful auxiliaries to the curriculum were encouraged, and, in particular, the President's 'Library Meeting' was started. Here, month after month, the upper classmen met in large numbers to hear some paper by Dr. McCosh, some professor from Princeton or elsewhere, some bright alumnus or scholar unattached to a university. Distinguished strangers got into the habit of coming to see the College, and such visits as those of General Grant and other American dignitaries, and of the German professors Dorner and Christlieb, of the Duke of Argyll, of Froude and of Matthew Arnold, were greatly enjoyed. And so, by slowly working agencies, a change in the way of growth, now rapid and now apparently checked, was taking place. The impoverished small College was being renovated, uplifted and expanded. It was put on its way toward a university life.[1]

[1] "I think it proper to state," wrote Dr. McCosh, "that I meant all along that these new and varied studies, with their groupings and combinations, should lead to the formation of a *Studium Generale*, which was supposed in the Middle Ages to constitute a university. At one time I cherished a hope that I might be honored to introduce such a measure. From my intimate

Its Faculty and students increased until in 1888 the sixteen instructors had become a body of forty-three, and the students were over six hundred. Yet this gratifying increase is not the great thing. It might have come and amounted to little more than a diffusion of weakness. But it was qualitative as well as quantitative, for the College was steadily producing a body of better and better trained men, and a body of men having an intense *esprit du corps* of great value for the future solidarity of Princeton. For Dr. McCosh not only left his indelible mark upon them singly, but fused their youthful enthusiasms into one mastering passion for Princeton as a coming university, democratic in its student life, moved by the ideas of discipline and duty, unified in its intellectual culture, open to new knowledge, and Christian to the core.

"His relations with the students were intimate and based on his fixed conviction that upon them ultimately rested the fate of Princeton. This conviction meant more than that he saw in young men the coming men. 'A college depends,' he once said, 'not on its president or trustees or professors, but on the character of the students and the homes they come from. If these change, nothing can stop the college changing.' To his eyes the movement that deter-

acquaintance with the system of Princeton and other colleges, I was so vain as to think that out of our available materials I could have constructed a university of a high order. I would have embraced in it all that is good in our college; in particular, I would have seen that it was pervaded with religion, as the college is. I was sure that such a step would have been followed by a large outflow of liberality on the part of the public, such as we enjoyed in the early days of my presidency. We had had the former rain, and I hoped we might have the latter rain, and we could have given the institution a wider range of usefulness in the introduction of new branches and the extension of post-graduate studies. But this privilege has been denied me."—"Life of McCosh," pp. 213, 214.

mined everything was the movement from below upward and outward, and the business of president, trustees and professors was to make this mass of raw material into the best product possible; but, first of all, the material must be sound if there is to be success in the product. The philosopher of elemental reality[1] was never more true to his principles than just here. Given, however, a body of students of sound stock, he felt sure the desired results in their discipline and culture were obtainable by intelligent and patient treatment. First of all, as the negative condition of success, he insisted that idleness must be done away with or no progress would be possible. 'If they are idle you can do nothing with them,' was one of his axioms,—nothing to prevent the positive vices to which idleness gives occasion, and nothing to develop the mind by wholesome exercise. Next on his programme came an orderly and regular course of study to be pursued by the student without faltering. Then in order to bind all the student's life into one and place him in the right direction, he depended upon the sense of moral responsibility, quickened and ener-

[1] "The last address by Dr. McCosh in this chapel was a memorable one. It was given several years ago, on a Sunday evening, in the simple religious service held here in the close of the day. He had been asked repeatedly once more to preach in the pulpit, from which he had so often spoken, but had declined from a fear that he might not be able to endure the strain. This simple and less exhausting service he readily undertook.

"On the occasion to which I refer he read, with a touching emphasis, St. Paul's 13th Chapter of First Corinthians, that wonderful chapter in which the apostle discourses on Charity. Having ended the reading, he gave a brief analysis of its points, remarking on the great climax of the last verse: 'And now abideth Faith, Hope and Charity, but the greatest of these is Charity.' Then he announced his purpose of saying a few words on the first clause of the 9th verse, and read it slowly, and those who heard it will not forget the scene as he said, 'For we know in part,' instantly adding, with an almost triumphant tone, 'But we know.'"—Dr. James O. Murray: Address at the Funeral.

gized by Christian truth.[1] It was a simple programme, and great as it was simple.[2]

"His capacity for detail was marvellous, and hence he could

[1] "I should sadly fail in doing any justice to the memory of Dr. McCosh did I not lay a special emphasis on the Christian element in his administration. Amid all his high ambitions and large plans and unsparing labors for the College, he never forgot, and his Faculty was never allowed to forget, that it should maintain the character and do the work of a Christian college. He believed profoundly that education must have a Christian basis. He was loyal to all the traditions of the past, and he sought to administer the office he held in the spirit of its noble charter. It was under his guidance that the practice of administering the Holy Communion at the beginning and close of the college year was instituted. Is was to him a source of the truest joy when this beautiful chapel was reared by the generosity of its donor. He wrote the graceful inscription on yonder tablet. In private and in public, in active coöperation with the Christian Society of the College, in many a confidential talk with his students on the great themes of religion, he sought always to develop the Christian element in college life. I do not think he favored the idea of a College Church. In fact, though a Presbyterian by deep conviction, he avoided anything which would divert attention from his own aim to make the College Christian rather than denominational. The catholicity of his spirit here was full and large. The legacy of devotion to the Christian element in college life he has left us is indeed a sacred and abiding one."— Dr. James O. Murray: Address at the Funeral.

[2] "What a figure he has been in Princeton's history! I need not describe him. You can never forget him, You see him — tall, majestic; his fine head resting on stooping shoulders; his classic face; with a voice like a trumpet; magisterial; with no mock humility; expecting the full deference that was due his office, his years and his work. Here is the fruit of his life: the books he has written; the college that he has built; the alumni all over the land who are his grateful pupils.

"Through a quarter of a century and more he lived among us — a stalwart man, with an iron will: no mimosa he, sensitive, shrinking and shrivelling at the touch of criticism; but a sturdy oak that storms might wrestle with but only heaven's lightning could hurt. Loyal to conscience — deep in conviction — tender of heart — living in communion with God, and loving the Word of God as he loved no other book — he was the President who woke the admiration, and touched the hearts, and kindled the enthusiasm of Princeton men. No wonder they were proud of him!"— President Patton's Memorial Sermon.

meet special individual needs as well as plan on the general scale. It seems as though his sanity of judgment and constant endeavor to develop normal character was the very thing that enabled him to recognize the kind and extent of departure from the normal standard in any student at any stage of development. Once he met a rather pompous undergraduate who announced with some impressiveness that he could no longer stay in the church of his fathers, as he needed something more satisfying, and that he felt it proper to acquaint Dr. McCosh with the great fact. The sole reply was, 'You 'll do no such thing.' And so it turned out. In answer to a cautiously worded long question put by a member of the Faculty in order to discover whether some one charged with a certain duty had actually performed it, the answer came like a shot, 'He did.' No more! How short he could be! To an instructor in philosophy whom he wished to impress with the reality of the external world as against the teachings of idealism, he said, with a sweep of his hand toward the horizon, 'It is there, it is there! You know it! Teach it!' Then, too, he was shrewd. In the case of a student who pleaded innocence, though his delinquency was apparent to the doctor, who nevertheless wanted to be easy with him, the verdict was, 'I accept your statement. You 'll not do so again.' On one occasion a visiting clergyman conducting evening chapel service made an elaborate prayer, including in his petitions all the officers of the College, arranged in order, from President to trustees, professors and tutors. There was great applause at the last item. At the Faculty meeting immediately after the service, the doctor, in commenting upon the disorder, aptly remarked: 'He should have had more sense than to pray for the tutors.' His consciousness of mastery was so naïve that he cared little for surface disorder in the class-room, so far as his confidence in being able to meet it was involved, but

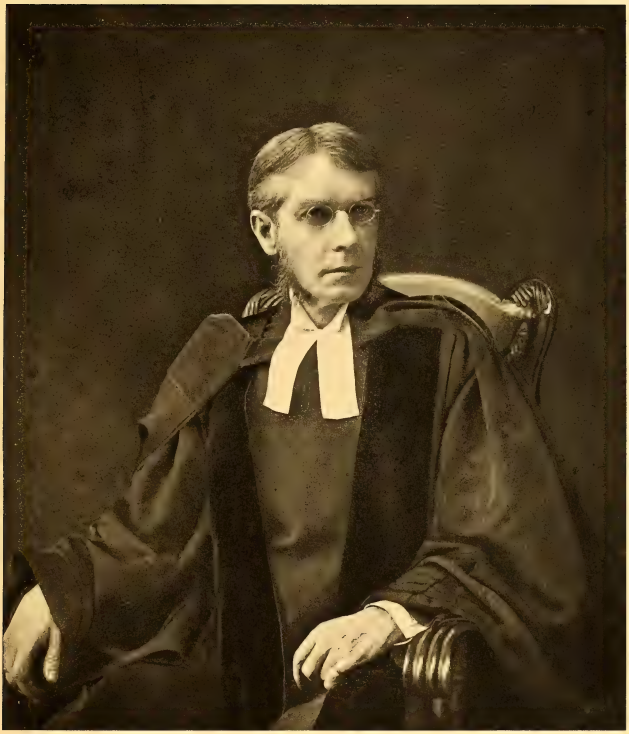
cared a great deal if he found himself at a dead point in the course over which he felt he must carry the class.[1] Here the dullards, the apathetic, the drones, the light-witted and especially the provokers of disorder came in for a castigation of the most interesting kind. 'Sit down, sir,' sometimes served both to suppress a tumult and at the same time waken a mind that had never been awake before. He could talk to men with a severity and tone of command few would dare employ. Though the most indifferent could not fail to see he was terribly in earnest at times, they also saw his hearty and deep affection for them. 'A man of granite with the heart of a child' is an undergraduate's estimate of the old doctor.[2]

[1] "Dr. McCosh was preëminently a teacher. His place with Wayland, and Mark Hopkins, and Woolsey among the great College Presidents of America is due in no small degree to the fact that, like them, he was a teacher. I know that I speak the sentiments of some who hold a position similar to mine in other institutions, when I say that the increase of executive duties that draws the President from the class-room is a misfortune. It would have been an irreparable loss, to be made up by no amount of efficiency and success in other directions, for Dr. McCosh to have withdrawn from the position of a teacher while he was able to teach. For he was a superb teacher. He knew what he believed and why he believed it, and he taught it with a moral earnestness that enforced attention. . . . There are teachers who handle a great subject in a great way, with no lack of sympathy or humor, and a large knowledge of human nature; who win your confidence, and stimulate your ambition; who make you eager to read; and who send you out of the lecture-room with your heart divided between your admiration of the man and your interest in his theme. Dr. McCosh was a teacher of this kind. No mere closet-philosopher was he; no cold-blooded overseer; but a teaching member of the Faculty in which he sat; a man of heart as well as brain; who could feel as well as think; and who could be both hot and tender."— President Patton's Memorial Sermon.

[2] "In matters of administration Dr. McCosh, without being in any sense autocratic, managed to exercise a good deal of authority. For there is no nice provision of checks and balances in the government of a college. The three estates of Trustees, Faculty and Undergraduates constitute an organism that furnishes a fine opportunity for experiments in political theories.

"A pleasant picture of the impression he made on another man of simple heart and strong nature is preserved in a letter of President Mark Hopkins, of Williams College, written after Dr. McCosh had visited Williamstown. It may well be inserted here. 'That visit,' he writes, 'is among my most pleasant recollections. It was during the summer vacation; the weather was fine, and we were quite at leisure to stroll about the grounds and ride over the hills. Riding thus, we reached, I remember, a point which he said reminded him of Scotland. There we alighted. At once he bounded into the field like a young man, passed up the hillside, and, casting himself at full length under a shade, gave himself up for a time to the associations and inspiration of the scene. I seem to see him now, a man of world-wide reputation, lying thus solitary among the hills. They were draped in a dreamy haze suggestive of poetic inspiration, and, from his quiet but evidently intense enjoyment, he might well, if he had not been a great metaphysician, have

The government may be monarchical or republican or patriarchal. It may do its work after the fashion of the American Congress or the English Parliament. It may be uni-cameral or bi-cameral, as the Trustees choose or do not choose to put all power in the hands of the Faculty. But by the charter of the College the President is invested with a power that belongs to no one else. He ought to be very discreet, very wise, very open to suggestion, and very good-natured: but when he is sure that he is right, very resolute. I imagine that Dr. McCosh was as good a man as one could find anywhere to have so much power in his hands. He had the insight to know when the Trustees were more important than the Faculty, and when the Faculty were wiser than the Trustees: and he belonged to both bodies. He was shrewd, sagacious, penetrating and masterful. If there had been a weatherwise man among us, he would sometimes have hoisted the storm-signals over the College Offices: for the Doctor was a man of like passions with us all. He carried the *in loco parentis* theory of government further than some are disposed to have it carried to-day. The students loved him, and he loved them. He was faithful with them; spoke plainly to them; as a father with his sons he was severe; and also as a father he was tender and kind."— President Patton's Memorial Sermon.



been taken for a great poet. And, indeed, though he had revealed himself chiefly on the metaphysical side, it was evident that he shared largely in that happy temperament of which Shakespeare and Tennyson are the best examples, in which metaphysics and poetry seem to be fused into one and become identical.'[1]

"About his personality numberless stories have gathered, illustrative of his various traits. He was the constant theme of student talk, even to his slightest peculiarities. The 'young barbarians all at play' were fond of these, and yet with reverence for him. Who can forget the various class-room and chapel incidents? Who will ever forget some of the doctor's favorite hymns? No one, surely, who heard two of them sung with deep tenderness at his burial.[2]

"Dr. McCosh gave up the presidency June 20, 1888, passing the remainder of his days at his newly built home on Prospect Avenue. His figure was well known among us

[1] New York "Observer," Thursday, May 13, 1869.

[2] JAMES McCOSH, 1811–1894.

Young to the end, through sympathy with you,
Gray man of learning! champion of truth!
Direct in rugged speech, alert in mind,
He felt his kinship with all human kind,
And never feared to trace development
Of high from low — assured and full content
That man paid homage to the Mind above,
Uplifted by the "Royal Law of Love."

The laws of nature that he loved to trace
Have worked, at last, to veil from us his face;
The dear old elms and ivy-covered walls
Will miss his presence, and the stately halls
His trumpet-voice. While in their joys
Sorrow will shadow those he called "my boys."

November 17, 1894. Robert Bridges, '79.

these last years, as he took his walks in the village, or out into the country, or under the elms of the McCosh Walk, or sat in his place in the Marquand Chapel. His interest in the College never abated. Yet he did not interfere in it after he left it. As President Patton has observed, 'He was more than a model President. He was a model ex-President.' Nor did he lose sight of 'my boys,' his former pupils. At the annual reunions of classes it became the custom to march in a body to see him at his home. He 'knew them,' even if not always by name. Yet he would astonish many a one by recalling some personal incident that might well be supposed to be forgotten. Nearly one hundred and twenty of his pupils have followed his example in devoting themselves to the cause of the higher learning. Some of them may have failed to follow the doctor's philosophy in all its bearings, some may have diverged otherwise, but no one, I feel sure, has failed to carry away a conviction of the reality of truth and of the nobility of pursuing it, as well as at least a reverence for the Christian religion. On April 1, 1891, his eightieth birthday occurred. It was duly honored.[1] The day was literally given over to the old doctor. The President, the Trustees, the Faculty as a body, the students, the alumni, the residents of Princeton and distant personal friends were present or represented. His last really public appearance was at the International Congress of Education held in connection with the World's Columbian Exhibition at Chicago in July, 1893. The popular interest and the interest of educators in him were such as to make him the most noted figure there. Other presidents and institutions joined cordially in doing him honor, and his presence at the Princeton section of the university exhibits was the occasion for a demonstration of affection from his old pupils.

[1] See "Harper's Weekly," April, 1891.

"On Sunday, October 28, 1894, he was, as usual, in his place in the chapel. It was his last appearance there. Within a day or two he gave such evidence of failing strength that his end was seen to be near. Without the stroke of disease, clear-minded to the last, at his own home and surrounded by all his family, he peacefully passed away at ten o'clock in the night of Friday, November 16, 1894. The students whom he had never taught, but who loved him, rang the bell of Nassau Hall to tell Princeton that Dr. McCosh was dead.

"*Fortis vir sapiensque* is part of the epitaph of one of the Scipios. It describes Dr. McCosh. But he was more than a strong and wise man. He discerned," concludes Professor West, "so far as to distinguish between the transient and the enduring, the illusory and the real, in character, in thought, in education and in religion. He sought and laid hold on 'the things that cannot be shaken.' And they will 'remain.' For, as one of his pupils well said when we turned home from his grave, 'He was himself one of the evidences of the Christian religion.'"[1] With this account of Dr. McCosh and of his administration — the last of the completed administrations of the Presidents — this historical sketch may appropriately be closed. On the resignation of

[1] "He was a great man, and he was a good man. Eager as he was for the material and intellectual advancement of the College, he thought even more of its moral and religious tone. He was an earnest and able preacher, and his trumpet gave no uncertain sound. Alike in speculative philosophy and in practical morals he was always on the Christian side. He never stood in a doubtful attitude towards the Gospel, and never spoke a word that would compromise its truths. So that when I think of his long career and what he did and how he lived, I am reminded of the apostle who was so consciously devoted to the service of the Gospel that he could not conceive himself as under any circumstances doing anything that would hinder it; and who said, in the words that I have placed at the beginning of this discourse: 'We can do nothing against the truth but for the truth.'"— President Patton's Memorial Sermon.

Dr. McCosh, the Trustees elected, as his successor, the Rev. Dr. Francis Landey Patton, Professor of Ethics in the College, Professor also in Princeton Theological Seminary. He was inaugurated as President on the twentieth of June, 1888. Those who, on that occasion, spoke for the Faculty and the Alumni, while expressing gratitude for the past career of the College and loyalty to its "distinctly Christian basis," expressed the hope also that the name University would soon be adopted. "We shall be glad," said Dr. Henry van Dyke, speaking for the Alumni, "when the last swaddling-band of an outgrown name drops from the infant, and 'the College of New Jersey' stands up straight in the centre of the Middle States as the University of Princeton." The new President, sharing in the general desire, answered, in his inaugural discourse, the questions, "What is a university?" and "What kind of a university ought Princeton to be?"

Inheriting thus from the previous administration the ideal of a University, and the beginnings of its realization, President Patton has labored with conspicuous success to make this ideal actual. The Faculty of Instruction has been largely increased, the departments have been more highly organized, and additional courses for undergraduates and graduate students have been established. The number of students during the first eight years of the present administration rose from six hundred to eleven hundred; and more states and countries are represented in the student body to-day than at any previous period. Leaving out of view the gifts and foundations which have been made in connection with the Sesquicentennial Celebration, not only were additional endowments given and real property of great value to the College acquired during the eight years referred to, but as many as eight new buildings were erected.

This exceptionally rapid development of the institution,

along the lines already indicated, during the present administration and the administration immediately preceding it, determined the Board of Trustees to apply for a change in its corporate name. It was thought that the one hundred and fiftieth anniversary of the grant of the first charter would offer a suitable occasion for the change of the name from the College of New Jersey to Princeton University, and the Sesquicentennial Celebration was projected. In this celebration the President of the United States, the Governor of New Jersey, Representatives of Foreign Universities and of the Universities and Learned Societies of the United States, united with the President, the Trustees, the Faculty, the Patrons, the Alumni and the Undergraduates of the College, and the citizens of Princeton, in commemorating with joy and gratitude the great and beneficent career of the College of New Jersey. The appropriateness of the celebration and the propriety of the new name were cordially and unanimously acknowledged. The addresses during the celebration, and the responses to the invitations to assist in the Academic festival, embodied the feeling expressed in the legend inscribed on one of the arches:

AVE SALVE VNIVERSITAS PRINCETONIENSIS.

[While writing the historical sketch, I had many conversations with Dr. Shields, and am under great obligations to him for valuable information and suggestions. In these conversations he developed a view of the specific aims of the original projectors of the College and of the relations between the two charters which does not agree with the view presented by myself in the foregoing pages. At my request, Dr. Shields has embodied his view in a note on "The Origin of Princeton University"; and the note is here subjoined.

John De Witt.]

THE ORIGIN OF PRINCETON UNIVERSITY.

By Professor Charles W. Shields.

In the year 1755, on the completion of Nassau Hall, the Trustees addressed Governor Belcher as "the founder, patron and benefactor of the College of New Jersey." His right to this title, thus authoritatively bestowed, had been established by several eminent services which now show their fruit in the character and life of Princeton University.

First. He legalized the College. The charter held at that time [1747] by Pemberton, Burr, Tennent, Finley and others was under suspicion and discussion. The previous royal Governor had refused to grant it. It had been obtained, in the absence of a succeeding Governor, from a mere President of the Council, who was old and infirm. It had not been approved by the Council, nor sent to the home government for ratification. It did not even contain any provision for a representative of the Crown in the College management. It lacked the most essential elements of legality. In these circumstances Governor Belcher took the legal advice of Chief Justice Kinsey of Pennsylvania, and deferred the first commencement until he could frame "a

new and better charter," which was unanimously approved by the Council, and endorsed by the Attorney-General as containing nothing inconsistent with His Majesty's interest or honor. By this new charter the royal Governor was made *ex-officio* president of the College corporation, and all the Trustees were bound by stringent oaths of allegiance. The Governor did not rest satisfied until four of the King's councillors had been admitted to seats in the Board of Trust, and the Treasurer of the Province had been elected Treasurer of the College. In various ways he secured the validity of the charter, and thus made Princeton University possible and perpetual as a legal entity.

Second. He secularized the College in a good sense. In the first charter there were but three laymen — William Smith, Livingston, Peartree Smith — named with nine clergymen — Dickinson, Pearson, Pemberton, Burr, Gilbert Tennent, William Tennent, Blair, Treat, Finley. Governor Belcher made the lay equal the clerical corporators in number, and gave the King's councillors, esquires, and gentlemen precedence of the ministers, according to existing usages in His Majesty's province. It is not surprising that he found it difficult to persuade both Mr. Burr and Mr. Tennent that this was a good arrangement. They desired a preparatory college for ministers, or at most a clerical college for the education of the youth of the Church; while he wished all the learned professions represented in the governing body, with no preference or predominance of divinity. He thus saved Princeton University at its origin from excessive clericalism and ecclesiasticism.

Third. He liberalized the College in its spirit. The non-denominational clause was in both charters, and does not bear upon the point. No charter could have been legally obtained without that clause. It was required by the fundamental law of the province, as the language of the document shows. Moreover, the Episcopalian churchmen in the King's Council would never have allowed a so-called "dissenting" college such as Presbyterian churchmen alone would have founded. The liberality of the parties, therefore, was necessary, politic, advantageous, creditable in all respects. But it was Governor Belcher who made the generous compromise possible and effective. He not only retained all the Presbyterian churchmen in the new Board, but he associated with them representatives of the Church of England, of the Society of Friends, of the Reformed Dutch and Welsh Calvinists, as equally governors of the College, and not as mere sharers in its privileges. He thus early imparted to it that character of catholic orthodoxy which Princeton University still possesses.

Fourth. He was foremost in nationalizing the College. But for his comprehensive policy, Pemberton and Burr might have founded some local college in East Jersey, or Tennent and Davies might have founded some sectional

college in Pennsylvania. All these ministers were then involved in a church schism and, at best, could only have united in a colonial Presbyterian institution. Retaining them in the new College, he made it a unifying centre amid their ecclesiastical disputes and divisions; drew representative men from other colonies into its corporation; urged its location at Princeton, between West and East Jersey; united New York and Philadelphia influences in its counsels; and corresponded with its friends from New England to Virginia. By connecting it with the State rather than the Church, and by introducing civilians among its divines, he combined civil with ecclesiastical tendencies to colonial unity, and thus laid the foundations, for Witherspoon, of a school of statesmen as well as a nursery of ministers; in other words, of a future national university.

Lastly, he made the College financially secure on this enlarged basis. It was at the point of failure for want of funds. Both Pemberton and Burr, notwithstanding his urgent solicitation, had declined to visit the mother country on a collecting tour. He found cordial helpers in Davies and Tennent; induced them to procure a recommendation of the Synod; and gave them his own influential letters, by means of which they obtained contributions from English churchmen and non-conformists as well as from Scotch and Irish Presbyterians. The total amount secured by the mission was sufficient for the erection of the largest public edifice in the colonies, and about one half of it came from non-Presbyterian contributors, such as the Bishop of Durham, the Lady Huntingdon Connexion, the Independents and Baptists, including some distinguished scholars. The facts clearly show that these contributions were due to the catholic policy of the governor. He thus made Nassau Hall a monument of the united gifts of England, Scotland and Ireland to the cause of Christian learning in America.

It is now evident, I think, that Governor Belcher was rightly called the founder of the College. What were the circumstances? On arriving in the Colony, he discovered that, in the interim since the death of the preceding Governor, a college had been projected with a new royal charter which required his official notice. Placing himself in cordial sympathy with the movement, he announced his belief that some public educational institution was greatly needed by the inhabitants of New Jersey. And yet, as the King's representative, he could not leave so weighty a civil interest in the hands of a few clergymen, however excellent they might be. Moreover, he found that their proposed college was of dubious legality; that there was not a trace of it in the public records; that it was wholly denominational in its management; that it was impracticable under existing conditions in a royal province attached to the Bishop of London; and that it would soon have perished utterly, with all that was good and noble in it. In a most generous spirit

he took its projectors into his own counsels; rescued its best elements and founded in its place another and different college, which was a strictly legal corporation, largely civil in its constitution, and intended for the higher education of the whole province, including all religious denominations. In contrast with the previous project, it was described at that time as "a most catholic plan containing no exclusive clauses to deprive persons of any Christain denomination either from its Government or from any of its Privileges." It differed from the former project somewhat as a state university differs from a church college and divinity school, or as Princeton University now differs from Lafayette College and Princeton Theological Seminary.

It is also evident that to Governor Belcher must be traced the present university spirit of the College. The Presbyterian churchmen would have founded an exclusively Presbyterian institution, in a denominational spirit, for an ecclesiastical purpose. It was no more their aim than their province to found a State university including all denominations. They had been laboring to found a synodical college, which they relinquished only because of a schism in the Synod itself. "Their governing motive," says Dr. Maclean, "was to provide for the youth of their Church, and more especially for their candidates for the ministry, a thorough training in all the various branches of a liberal education, including as a matter of the highest interest full instruction in the doctrines of the Christian faith according to their understanding of them." Instead of thus narrowing and bounding the field of liberal culture in his civil domain, the Governor devised for them a more ample charter, which by its terms gave to them no exclusive control as Presbyterians over "the education of the youth of this province in the liberal arts and sciences," but simply provided by implication for the maintenance of that essential Christianity which is common to all denominations. And, according to the plain intent and scope of this charter, the Governor organized the College, as we have seen, with a board of civilians and divines, with different denominations represented by the charter members and their first successors, and with equal reference to all the learned professions, the secular as well as the sacred. It is true, that after his decease the policy grew more denominational and ecclesiastical until the emergence of Princeton Seminary, when, as Dr. Hodge informs us, "the Trustees agreed to withdraw from theological instruction in preparation for the ministry." But it is also true that from the first the governor aimed to make the College of New Jersey in spirit what it has become in fact and in name — Princeton University. And nobly has it at last fulfilled the aim of its founder.

The comparative neglect of his name and services may be easily explained. At the Revolution we came under patriotic influences which threw into the shade much that was good and noble in our colonial life, and made it diffi-

cult to appreciate a loyalist governor as a public benefactor. Our later historians, too, have unwittingly robbed him of credit by giving it to some of his coadjutors. Because the names of Dickinson, Pierson, Pemberton and Burr appear alone in a New York advertisement of 1747, it has been inferred, naturally, that they were the sole originators of the College; and upon this assumption successive histories and sketches have been written for nearly a hundred years. But recently discovered papers show us that these four ministers were associated in their project with the Tennents, Blair, Finley and others, and could not have been the exclusive founders or builders of the College. Dickinson, unhappily, died before it was legally organized. Burr was made its President by Governor Belcher's composite Board of Trustees, and, of course, only voiced their policy in his inaugural address. Pemberton retired from its trusteeship to Boston before it was settled at Princeton. Both Pemberton and Burr failed to rescue it at a crisis when it would have perished but for the energetic efforts of Belcher, as seconded by the eloquent appeals of Davies and Tennent in Great Britain. Without those efforts the Latin School at Newark could not have become Princeton College. Moreover, in contrast with recent historians, the earliest known historian, Samuel Blair the Second, in 1761, acting as the official historiographer, distinctly ascribed the origin of the College to His Excellency Jonathan Belcher, at that time governor, and classed the College of the first charter among previous "disappointments and fruitless attempts to plant and cherish learning in the province of New Jersey."

Finally, our recent historians, while justly praising the three "pioneer Presidents," have quite overlooked the founder, patron and benefactor of the College. The great Dickinson has the titular distinction of First President, since from the beginning he held that place in the minds of all parties; and his claim to the honor will not be questioned by any loyal son of Princeton. Aaron Burr, the first President who conferred degrees, seems to have confined himself to the duties of instruction during the ten years of his administration. Jonathan Edwards was President but two or three weeks. The plain fact remains that the College, as we know it, was founded and erected by Governor Belcher with the aid of Tennent and Davies, and in the line of that succession has continued one hundred and forty years until the present day. The New England influence impressed upon Princeton University at its origin was not the "iron heel of mighty Edwards," of which Oliver Wendell Holmes has sung, but the liberal hand of Jonathan Belcher, representing another type of culture as well as orthodoxy.

It is but simple justice to a forgotten benefactor to state these historical facts. They involve no disparagement of any of his clerical coadjutors, who themselves gladly surrendered their own scheme and accepted his potent

leadership. Their praiseworthy aims as churchmen were not inconsistent with his larger views as governor of the province. He was himself in perfect sympathy with them as an evangelical Christian, as a thorough Calvinist of the Whitefield type, as an admirer of "the pious and learned Dickinson," and even as a churchman of the evangelical school. But he was also much more than all this. He was an enlightened, far-seeing statesman, with influence at court. He was a classical scholar, with a taste for learning. He was a former Harvard graduate and overseer, versed in academic studies and educational matters. He was an efficient man of affairs, with a long public record. He was a ruler ambitious of the best kind of fame. He was a royal patron of a college which he styled his adopted daughter and the *alma mater* of coming generations of scholars, divines and statesmen. He, and he alone, at that time had both the opportunity and the disposition to lay the foundations of a great Christian university.

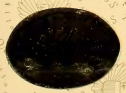
During his own lifetime he was the accepted founder of the institution. The Trustees of his day, including the petitioners for the former charter, so entitled him, and wished to have the College Hall bear the name of Belcher, after the manner of Harvard and Yale. "As the College of New Jersey," said they, "views you in the light of its founder, patron and benefactor, and the impartial world will esteem it a respect deservedly due to the name of Belcher, permit us to dignify the edifice now erecting at Princeton with that endeared appellation; and when your Excellency is translated to a house not made with hands, eternal in the heavens, let Belcher Hall proclaim your beneficent acts for the advancement of Christianity and the emolument of the arts and sciences to the latest generations."

He declined this honor, and suggested the name of the illustrious house of Nassau, by which Protestantism had been enthroned in English civilization. We are fortunate in now having that more euphonious historic name, but we are indebted to Governor Belcher for it, and his modesty is to be somewhat regretted if it shall have deprived him of a just fame to which he is entitled. Should any memorial statue ever be erected in the niche over the doorway of Nassau Hall, it could only be inscribed, in the language of the original Trustees, to JONATHAN BELCHER, THE FOUNDER, PATRON AND BENEFACTOR OF PRINCETON UNIVERSITY.

ERRATA.

Page 185, line 11, for '*89* read '*88*.
" 206, " 10, for *hoc* read *hac*.
" 269, " 8, for *Universitate* read *Universitatis*.
" 287, " 23, for *vt* read *ut*.
" 291, for *Puxser* read *Purser*.

OCT 19 1965



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